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ARMENIAN MISSIONARY ASSOCIATION OF AMERICA



# AMAA



## CHILDREN HELPING CHILDREN (Story Page 21)

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# Role Model

*.....You are the light of the world.....Let your light shine in front of people. Then they will see the good that you do and praise you Father in heaven.*

**Matthew 5:13-16**

By Zaven Khanjian, AMAA Executive Director/CEO

Remember Burt Lancaster?

The boys of my generation should.

Burt Lancaster was our early childhood Hero on screen. 'The Crimson Pirate,' 'From Here to Eternity,' 'Trapeze.'

We had no TV, no laptops, no iPads, no livestreaming on gadgets. The big screen was the only media where we scrambled to see the Lancaster movies as often as they were shown. And we loved it in the wilderness of our childhood minds. And then... 'when I became a man, I put the ways of childhood behind me.'

The issue of the AMAA News in your hands is rich covering:

Heroes discovered 'when I became a man.'

Role Models who are the epitome of 'train a child in the way that he should go, and when he is old, he will not turn from it.'

Role Models who have garnered the prize of graduating Sunday School where they learned 'the fear of the Lord is the beginning of wisdom.'

Role Models who not only lived a life guided by the light of Scripture but applied its teachings in their lives.

Growing up, youngsters need a Hero, a Role Model, someone to look up to, someone to emulate, a Leader to follow. A Leader, with indelible integrity, honesty, sought after and trusted.

A Leader, who despite a towering presence in society and prominent role in life, demonstrates boundless humility and modesty.

A Leader, who practices what he or she teaches and is a shining light of goodness.

A Leader, whose 'good reputation is more desirable than great wealth.'

Reckoned names in God's service match the above criteria. As a community in the service of the Lord and humanity we are rich because of the grace of such Role Models who have enlightened our path and whose memorialized or living legacy is what we invest in the lives of our youth in the present.

That is what AMAA's mission is all about and that is where the focus of your support and the spotlight of our attention is now and forever.

Burt Lancaster and his acrobatic heroism still brings a smile to my face. But the glowing legacy of the late Dr. Mihran Agbabian and the shining light of Rev. Dr. Vahan H. Tootikian and the path they have carved as Role Models has impacted my life and the lives of the multitude.

'Let your light shine in front of people.'

Thank you for your support and thank you Dr. Agbabian and Rev. Dr. Tootikian. □



## AMAA Executive Director/CEO Zaven Khanjian's Message at Dr. Mihran Agbabian's Memorial Service on Saturday, March 16 at the United Armenian Congregational Church of Los Angeles, CA

Dear Elizabeth,  
Dear Agbabian Family,  
Dear Friends of the Agbabian Family,



A detergent manufacturer and a minister were strolling when the former said, 'Pastor, the bible that you preach has not been very helpful to mankind. There is still lot of evil around and at the heart of man.'

The minister did not respond until they reached a blighted and run down section of town where a boy was playing in a muddy puddle.

The minister said, 'I see that detergent has not been very helpful to mankind. There is a lot of filth and filthy people around.'

'But, said the detergent manufacturer, soap is useful only when it is used. Indeed, replied the minister, it is the same with scripture. It is useful when it is used.' Mihran Agbabian penned the above reflection when he was a teenager.

It is quoted from 'Reflections' ՑՈԼՔԵՐ by Mihran Siragan Agbabian in CHANASSER, a publication of the Near East Armenian Evangelical Christian Endeavor, in its Fall 1938 issue.

'It is useful when it is used!'

Mihran Siragan Agbabian lived a life guided by the light of the Scripture applying its teachings in his life.

Mihran was the second son of Rev. Siragan and Parouhi Agbabian, Minister at the Armenian Evangelical Emmanuel Church in Aleppo, Syria. Rev. Agbabian officiated at my parent's wedding and my father was a good friend of Zaven Agbabian, Mihran's elder brother who passed away at a young age in Aleppo, devastating the family. As a child attending church with my parents in the early fifties, I fondly recall the warm and passionate affection that came with the tight grip I used to get from Digin Parouhi on the greeting line of the congregation which embraced me and the Zaven in her life.

Siragan and Parouhi.

Love and Goodness.

Two profoundly goodness scenting names who reared their children and led a congregation with the total embodiment of the Love and Goodness reflected in their names. Siragan and Parouhi.

It was the Christian upbringing at home and the Christian Endeavor pews at the Emmanuel Church that forged the character of a man who, despite climbing the highest ladders of success and achievements, demonstrated down to earth humility and modesty in life.

I suspect in your indulgence of history or at the center of your wild imagination you have sought to meet a great man of your liking and admiration.

Well, if you have been with Dr. Mihran Agbabian, the visionary, the scientist, educator, seismologist, community leader, benefactor and entrepreneur, in the courtyard of UACC on any Sunday after church, listening to his soft spoken opinion on a subject of the day, then you have experienced the company of unpretentious and unassuming greatness without fanfare, drums or cymbal. Opinion that was wise, measured, balanced and righteous. For when Mihran Agbabian spoke, people listened and if Mihran Agbabian was involved, people trusted. I am one of those lucky individuals who experienced the greatness of Mihran Agbabian, flowing modestly and freely.

Dr. Agbabian devoted his life to the advancement and development of fellow human beings. His humanitarian contributions both at Home and in the Homeland will brightly echo and shine in the lives of the multitude for generations to come. As we celebrate his life on earth, we salute him with Misak Medzarents for being a seeker of selfless joy or the cottage at the bottom of the hill. We salute him with Daniel Varoujan for being the generous, noble, unselfish, unsparing, modest and loving plowman, whose harvest will be reaped long after our memories fade. All that, for he learned early enough, and taught all his life, that in order for the Word of God to be useful one needs to apply its teachings in life.

Elizabeth, Paul, Bryan-Zaven, Michael, Hrant and families, please accept the deepest sympathies of the Armenian Missionary Association of America, our President Dr. Nazareth Darakjian, our Board of Directors, and the entire AMAA family.

We can all feel gratified and fulfilled with a legacy which from volumes of admirable literature brings to mind two lines of poetry from one of our own, Antranig Dzarakian, whose words translated in free style, I present on a pedestal of honor to the memory of Dr. Mihran Agbabian.

Եւ Աղպապեալը անբիծ ինչպես լոյն  
Թե մեր աշխարհում մարդացած Յիսուս:

Mihran Agbabian, flawless as light  
Or incarnated Lord Jesus Christ

# Paul, Bryan and Michael Agbabian Remember Their Beloved Father Dr. Mihran Agbabian (1923-2019)

Charles de Gaulle once cynically cited the adage “the graveyards are full of people the world could not do without” – his intent was to assert that the world moves on, no one is indispensable.

While traveling sometimes my Dad would find a cemetery and browse through the gravestones, reading the names, dates and inscriptions. I think he understood that some of these people buried in these graveyards did indeed change the world, each in their own way, and things would not have been the same without them for many of us today. He was one of those people.

He was Mihran to most of you, Mike to some of you, and Dad to me.

Dad was a futurist and visionary, a risk taker, a builder, and a man of service. Dad didn't have hobbies – he had projects.

Like most Armenians, he believed in the importance of education, and as the son of a protestant minister, he believed in his church community and its values.

As a young physics student, he switched to engineering at AUB because it was more practical. After getting a full scholarship to Imperial College in London, he was accepted to Caltech in Pasadena, where he preferred to go, but it was a bigger risk as he did not get a scholarship and they only would admit him if he could prove that he could afford room and board. An Armenian relative of the family loaned him the money for tuition, and his Aunt Nevart guaranteed his room and board at her house nearby. He would say to us, “and so we are now Americans rather than Englishmen.”

After graduating, his professors wanted him to stay at Caltech to get his doctorate in Civil Engineering. But he wanted to break new ground in the area of Structural Engineering, at that time, a niche area within civil engineering. He found a willing sponsor in a young Professor Popov at UC Berkeley, who saw something in him, and took the chance of sponsoring the first student to do research and earn a Ph.D. in Structural Engineering at the University.

His thesis was in a pile of his many papers in the garage for years - one of the chapters, the “unsymmetrical bending of a rectangular beam beyond its elastic limits” in particular amused my Mom.

He went on to found a Structural Engineering consulting company, doing defense work during the Cold War. Soon after he expanded the company into new areas of automotive crash testing, commercial software, aero-electric power research, tilt-up wall structures and even date picking machines for North Africa. Ultimately, he applied his company's advanced structural engineering knowledge to earthquake resistant design and testing, bringing in experts from academia to consult with his staff on cutting edge projects.

He was selected to be the Chairman of Civil Engineering at USC, elected to the National Academy of Engineering, the Armenia



Academy of Sciences, Distinguished Alumnus of Caltech and UC Berkeley, and awarded the Ellis Island Medal of Honor for accomplished immigrants in their fields.

He lived his life as a family man, entrepreneur, church leader, promoter of Armenia/U.S. relations, educator and through his crowning achievement, AUA, a nation builder, because he believed a new nation can only prosper if built on the education of its future generations.

He was a great man, the man I admired most in the world. He was a great father to my brothers and me, father-in-law to our wives, grandfather to our kids, and maybe above all, husband and partner in the truest sense of the word to my Mom Elizabeth. Without that partnership I doubt my Dad would have achieved all he had.

My many memories span from his teaching me to ride a bike, to his helping me to start my own company. I remember his helping me to replace the transmission of my car, and all the times he had to drive out to get me when my cars broke down (or crashed). He helped me build a basketball stanchion with a concrete foundation, and years later he was the first to come to the hospital after my

basketball accident. He preferred that I played tennis, and I remember most recently many evenings watching tennis with him including the last evening of his life.

Dad lived a remarkable life and a long life. A modest, kind, patient and honest man from the “great generation” of Armenians who immigrated to this country to pursue their dreams. I’m not sure he dreamed of all he would do, and all the lives he would touch.

God took him peacefully at home, next to my Mom, befitting

for the quiet man and devoted husband that he was. We are grateful for that.

Isaac Newton said in a letter to his rival Robert Hooke the mathematician: “If I have seen a little further it is by standing on the shoulders of Giants.” For me, my Dad was a giant and I know there are many who will see further because of him. I will miss him.

*Paul Agbabian*

**M**y first recollection of my Father as a young child was his positive and happy demeanor. We would wait for my Father to come home from work before having dinner together as a family. Regardless of what he experienced during the work day, he always had a smile on his face and was so happy to see us. His positive demeanor made a great impression on me as a child and today as an adult to be positive regardless of what happens during any given day.

I remember going to the office with him on Saturdays as he checked the mail, and I played with the Xerox machine copying my hand to see what the photocopy looked like on paper. Dad showed me at that time that work was an important part of life, and it did not stop even on Saturdays if there was work to be done.

As I grew a little older as a 4th grader, the same age as my son Arman is now, I became interested in the stock market. My class had a “mini society or economy” where groups of us had different roles to play — bankers, retailers, bakers, grocers, and stock brokers. I was in the stock broker group. My classmates and I would look at the fine print of stock prices in the Wall Street Journal and monitor how each stock would do — noting which ones paid dividends and which ones were going up and down. I often asked my Dad to see the Wall Street Journal at home, one of my father’s subscribed newspapers. Noting my interest, my Father suggested that he and I buy a stock together. He suggested Jewel Company, a grocery store chain in the Midwest. “Why Jewel, I asked?” His colleague and friend Stephen Mugar had recently sold his Star Market chain to Jewel. So, he set up a custodian account for me, and we bought that one stock together. That purchase increased further my interest as we watched the price action in the Wall Street Journal daily and whether dividends increased over time. I believe that account and purchase of Jewel eventually caused me to study economics and finance and pursue my career in money management, the career that I continue to work in today.

When I was in the eighth grade, I began to appreciate my Father’s intelligence. I marveled at my Dad’s clarity of how he approached my Algebra I problems, defining what was known and solving for what was not known. He continued to show me the next year how to lay out logically proofs of theorems and corollaries for my 9th Grade Geometry class. His method of analysis for my math homework was a window into how he, I believe, approached challenges that he faced during his career. “What do we know? What do we not know? Let’s now solve for what we do not know.” Solving for what we do not know is the difficult part, but my Dad had the faith, confidence, and vision to solve for the unknown.

When my son Arman mentioned this past week during our parent-teacher conference that it is sometimes more appropriate to use less words in writing to get a point across than more, his

comment reminded me of one more aspect of my Father — his use of less words when appropriate. Not only did he help with my math schoolwork, Dad also helped me edit my English papers. He would take my wordy sentences and reduce them to concise ones that were more effective in getting my message across. I believe that skill was also shown in his dealings with people and in meetings — listening and speaking only when necessary in concise and effective statements, not to ramble on and on and dominate the discussion.

As a young adult, I appreciated my Father’s belief in my Free Choice in making decisions with his guidance only when asked. Dad never imposed his own opinion. For example, he allowed my brothers and me to make our own choices for our fields of study — Paul engineering, Michael film and television, and my study of economics, business and finance. He believed in us. He believed that we would make the right decisions for our own lives. He must have experienced those same decisions as a young adult studying physics and then changing to engineering for a second bachelor’s degree. Choosing Caltech and the United States and turning down his full scholarship at Brighton College in England. He exemplified the American Dream — Free Choice to succeed in whatever field one chooses to excel in.

There are many impressions that have come to mind during this past month of reflection after Dad’s passing. I have one more to share. He told me his story of his interview with Ralph Parsons and Company when he wanted my Mom and himself to move to Southern California to be with his Father, Badveli Siragan, and his Mother, Parouhi, who were living here by then. He came to Parsons to interview for a job in his area of expertise at his previous firm Bechtel in San Francisco, and the person he was supposed to meet with was out that day. So Human Resources had him meet with another person who eventually hired him for another specialty that was new to him. That changed his career in that he eventually started his own consulting firm on that specialty five or six years later. When I told Dad that I was surprised to hear this story, he said he was not. He said that life’s path can change direction at any moment depending on who you meet and what decisions are made on any given day.

My Father sure has shown that life’s path can change direction on any given day as it did on December 7, 1988 after the earthquake in Armenia, which eventually led to the founding of the American University of Armenia. His life’s path was based on the people that he had met, the challenges that he had faced, and decisions that he had made with the faith that the unknown will be known with the right amount of effort, dedication, hope, and vision for the future.

*Bryan Agbabian*

**T**hank you on behalf of the family for all the love and support we've received during the last month. It's truly overwhelming and humbling to see so much compassion and love for our Dad and our family. We are extremely grateful.

It's not easy to summarize thoughts about my Dad in one speech. As you know and have heard today, my Dad lived a long life that was as acclaimed as he was modest. That was as ambitious as he was steady. Bold as he was gentle.

There are some aspects of my Dad that many people don't know.

My Dad was a smart and deep thinker. Essentially an intellectual. But sometimes life's simple processes escaped him. When the family all lived together under one roof, I remember a humorous moment when my brother Bryan got a phone call. Trying to find my brother, my Dad entered Bryan's bathroom where he was clearly taking a shower. And then he asked, in all seriousness, yelling over the sound of cascading water hitting the shower tiled floor, "Bryan, are you taking a shower?" Bryan of course replied yes. Then followed a humorous exchange through the glass shower door about what to do with this phone call – which by that point had probably hung up realizing – Bryan was in the shower.

My Dad was a patient man. Those of you who had the pleasure of working with my Dad knew his unbelievable patience and quiet consideration of about almost everything. Except when it came to buying things for his sons. Unlike my Mom who would search the best price of an item, track it down and then bargain that number down another 10% like no one else, my Dad famously had no patience for retail purchases. My brothers and I realized our Dad was the magic gift man. That new bike...Dad bought for Bryan in minutes. That new top of the line VHS VCR for me, let's get it and get out of here. Score! Mom was not happy about that.

As active and vibrant as my Dad was in so many professional, civic and Armenian organizations and projects, my Dad was an avid sleeper. He loved to sleep and take naps. In fact, it was well known within the family that the afternoon nap was perfected by my Dad. Usually they were one hour, sometimes two. There were a few times that he even took an after lunch nap in his office at Agbabian Associates. And it wasn't just naps. My Dad had the ability to fall asleep on a plane before takeoff – in the upright position! And then stay asleep DURING takeoff. I witnessed it myself! So, in a way, it was fitting that my Dad passed away in his sleep in his bed.

But there was one trait my Dad possessed that we all knew and witnessed daily. All family and all friends. That trait was... (PAUSE)...did you hear it? That trait was listening. The power of listening was perhaps my Dad's greatest characteristic and his superpower.

So often I would see my Dad huddled in some corner of

the church patio or at a table at a charity fundraiser listening to one person talk to him. As my Mom floated from conversation to conversation – essentially canvassing the entire social scene effectively and effortlessly, my Dad was in the corner listening. Whether it was an old classmate – of which there seemed to be an endless supply – or a total stranger, my Dad had the uncanny ability to...listen.

In this day and age, listening is a lost art. We usually want to SAY something. I know I do. My family and friends know there is rarely a conversation where I will not talk or give my thoughts. But my Dad was different. My Dad listened to whole conversations. Every one of them. Maybe he was bored. Maybe he was processing. Maybe he was thinking about taking a nap. But what usually happened, at the end of the conversation, my Dad spoke! And usually it was profound and somehow synthesized what everyone said. It was analyzed and vetted and figured out. And it was usually right too!

I think my brothers and I really benefitted from our Dad not only as a deep thinker but a deep listener. No matter what the topic and what he had going through his mind after a tough day at work, he had the time and patience to listen to our thoughts, our struggles and our aspirations. And I think we are all the better for it.

My Dad taught me many, many things. But I think one of the biggest lessons I learned is the power of listening and how that can impact your life and the life of those around you. Whether facts and figures or simply absorbing human emotion, you can learn a lot from listening to someone.

My Dad accomplished a tremendous amount during his life. From building a family to building a university and everything in between, my Dad leaves a great legacy which will be challenging to live up to. We love him very much. We miss him very much. But somewhere in Heaven we know he is still watching and listening to all of us.

*Michael Agbabian*



*Dr. & Mrs. Mihran and Elizabeth Agbabian surrounded by their children and grandchildren at Dr. Agbabian's 90<sup>th</sup> Birthday.*

# Solace in Suffering

By Rev. Shant Abadjian

**G**od is all-powerful, He is good, He loves us, and He uses ALL things for the good of His people and to His glory. These truths are undisputed in Christian Orthodoxy. Nevertheless, there is no denying that life can be hard, painful, and at times, even unbearable. Suffering surrounds us.

These realities lead many, even in the Scriptures, to question God. Some ask: "How could our all-powerful, good, loving and compassionate God create a world like this?" Others ask: "How is it possible for an all-powerful, good God to allow rape, murder, and wars?" And still many Armenians ask: "Why did God allow our Christian ancestors to be mercilessly butchered over a 100 years ago?"

Many respond to questions like these by saying God doesn't do anything to stop evil and suffering because God, "of course," doesn't exist. But as Christians, we believe that the existence of both a good all-powerful God and evil are not incompatible. We recognize that there is tension and mystery in understanding God's purposes in the midst of great suffering. Yet, we also know that the only reason why humanity innately recognizes good and evil in the first place is because God has written the Law in our hearts (Romans 2:14-15).

Unfortunately, even for the follower of Jesus, all the knowledge in the world doesn't make suffering easier. We may still affirm that God is in control and good when we are diagnosed with cancer, lose our home or a loved one, but the fact of the matter is, experiencing such pain can leave us vulnerable to doubt God's love toward us. It can even lead us to foster a building resentment toward our loving creator.

There is no doubt that suffering tests our faith. However, it need not push us to despair because in Christ we can have hope in loss and even joy in pain. In fact, James is so sure that joy is available to the suffering saint that he writes: "Consider it pure joy, my brothers and sisters, whenever you face trials of many kinds" (James 1:2). And in his second letter to the Corinthians Paul encourages the church in that city with these precious words: "For this light momentary affliction is preparing for us an eternal weight of glory beyond all comparison" (2 Corinthians 4:17). In other words, the trials that we face now have a purpose and are "light" in comparison to what is coming in the future for those who follow Jesus. Eternity with Jesus will be that good.

In much of their writings the Apostles testify that God used these truths to sustain them through their long and painful ministries. But how does one find comfort in these truths when life feels so painful? By learning to enjoy the risen and living Christ now rather than later. The more you learn to enjoy Him now, the more you will long to meet Him later, and the more you long to meet Him later, the lighter and more insignificant your sufferings will feel.

Perhaps the best way to enjoy Jesus, just as we would with a close friend, is to spend time with Him, even in suffering. The writers of Scripture tell us, God is ready and eager to hear our cries (Psalm 142:2) and to empathize with our weakness (Hebrews 4:15). Jesus does not want us to feign hope and joy, rather he wants us to cast our anxieties on Him because He cares for us (1 Peter 5:9).

Tell God how you are feeling, tell him your doubts, tell him your frustrations, be honest. He can handle it. And as you pray, feast on the promises of Scripture. Re-read, study, write out and memorize verses about suffering, God's love, His sovereignty, and the promise of Heaven. And finally, take comfort in knowing that Jesus willfully went through much worse so that all who choose to follow Him might enjoy Him now and forever. □



*\*Rev. Shant Abadjian is the Pastor of the Armenian Christian Fellowship of Orange County, CA.*

# Meet Our Veteran Pastors

## Rev. Dr. Carnegie Samuel Calian



**C**arnegie Samuel Calian, President Emeritus of Pittsburgh Theological Seminary was born in New York City in 1933 to Armenian immigrants seeking refuge, freedom and opportunity. They moved to Los Angeles, California when he was 3 years old. The family's financial means were always modest; father died when Carnegie was in 8th grade, leaving a young widow with 2 children. His mother would often repeat, "Thank God daily that you are in America! Study hard; it is the passport to your future," as she left for her work in the garment district of Los Angeles.

In the sophomore year on scholarship at Occidental College, Carnegie seriously considered study for the pastoral ministry. His mother's response was, "But why? You can do almost anything you wish with a college education; try business or law!" Like many immigrant parents, she sought social and financial upward mobility for him and his future family. She was a very practical Armenian-American. However, pursuing his heart's desire and God's will was more important to him. He admired many caring and intelligent clergy who enjoyed learning and who nurtured him. His elementary school librarian also encouraged and expanded his reading from the start. He saw ministry as a positive way to serve God and humanity simultaneously.

Although he was baptized in the Eastern Orthodox tradition (the Armenian Apostolic Church), he was drawn to attend the Presbyterian Church with my high school friends. The welcoming atmosphere led him to realize that life has more questions than answers. Presbyterians let him feel that a thinking believer with doubts is an acceptable part of the faith journey. His questions and doubts no longer caused anxiety. He also discovered that healthy relationships depend on trust and truth-telling.

Parishioners in his first assignment at Calvary Presbyterian Church in Hawthorne, CA recognized his teaching gifts and encouraged him to serve in higher education following doctoral studies at the University of Basel, Switzerland under a renowned faculty including Karl Barth, an outstanding theologian of the 20th century. Barth's questioning spirit, great sense of humor

and personal humility exemplified an academic who never stopped learning.

Most of his years in higher education have been centered in graduate theological education (namely seminaries), but he has also taught at colleges and universities. Twenty-five years were spent as President and Professor of Theology at Pittsburgh Theological Seminary (1981-2006) associated with the Presbyterian Church USA. Since his "retirement," his learning curve has continued as a visiting scholar and professor at three universities—Harris Manchester College of Oxford University (UK), Tepper Graduate School of Business of Carnegie Mellon University (PGH), and the Katz Graduate School of Business of the University of Pittsburgh—with research and teaching interests in leadership, ethics and strategy.

Dr. Calian has published 12 books and over 200 articles in numerous journals. His areas of interest are Protestant, Catholic and Orthodox beliefs and traditions, world religions, interfaith dialogue, religious ethics, business practices and leadership models and ethics, contemporary cultural and historical issues. A present area of research interest is the interface between business and religion: the practice of forgiveness within today's global society.

Dr. Calian lectures and consults extensively nationally and internationally at colleges, universities, religious institutions, and business organizations throughout the United States, Middle East, Eastern and Western Europe and Asia. He has served on several Ecumenical and Educational Boards including the Board of Trustees of Haigazian University of Beirut, Lebanon from 1999 – 2009. He has also preached and lectured on several occasions from the pulpits of the Armenian Evangelical Churches.

He is married to Doris Zobian and together they have three children, Lois Calian Trautvetter, Philip Calian, and Sara Calian Kaprielian. Currently they reside in Evanston, IL, where he is working on his new book *DESIGNING YOUR BIBLICAL PASSPORT: for a Fuller Life in a Changing World* and enjoying the company and love of his grandchildren who live nearby. □

*This biography is an amended version of Rev. Dr. Carnegie Calian's "MY LIFE REPORT."*



## Armenian Evangelical Churches of Bulgaria

**A**fter the massacres of Armenians perpetrated by Sultan Abdul Hamid in the years 1895 through 1897, 25,000 Armenian refugees fled Turkey to settle in Bulgaria. This country, still partially under Ottoman domination, welcomed the refugees with open arms. Armenian Evangelical pastors from different countries rushed in to support them. Rev. Haig Yardemian came to Varna from England and served for nine months. Later he settled in Filibe (now Plovdiv) and founded a church as well as a school. About the same time, Rev. Krikor Kevorkian came from Turkey to serve in Varna and later settled in Ruschuk (now Ruse). Rev. Dikran Shahveledian served in Varna for some time, and later moved to Ruschuk to serve in the German orphanage and school as assistant to Rev. Kevorkian. He later pastored the Church in Plovdiv.

The services of Rev. Abraham Amirkhantian deserve a special mention. Born in Shusha, Rev. Amirkhantian spoke many Oriental languages and was sent by missionaries to study in Basel. After his return, he worked in Shushi and Shameha. In Tiflis he worked for a Bible Society and, with the help of his sons, translated the Bible into the Ararat Armenian dialect, then to Azerbaijani Turkish. In 1878, he was exiled to Siberia with his family and seven children, where his two older sons died. After three years he was released as a recognized Orientalist, and settled in Finland, then part of the Russian Empire. Here he enjoyed freedom and ran a thriving pastoral ministry.

The tragic events in Turkey from 1894-1896 caused Rev. Amirkhantian to come to Bulgaria, where he remained for the rest of his life. He settled with his family in Varna, and in

1897 he set up soup kitchens for orphans and refugees first in Varna, then in Shumen, Ruse and Burgas. Every Sunday he preached in Armenian and Turkish. He was later joined by his disciple Hovens Avedaranyan, a former Turkish clergyman by the name of Mollah Mehmed Shukri, whom Amirkhantian christened in Tiflis, and later sent to Germany to study theology. The two of them, together with

Rev. Kevorkian, preached the Gospel as they helped the refugees. This is how part of the Armenian Evangelical Church was born in Bulgaria.

The years of the Communist regime from 1945-1990 were difficult for the churches as several generations were brought up in the spirit of atheism. Only the church in Sofia remained. After the changes in 1993 with the help of the AMAA and the visits of Rev. Dr. Movses Janbazian, Executive Director of the Association at that time, and Armenian pastors from France, the churches were re-established. They were embraced by some families, which still kept the faith and the memories of old times. Today, nearly 30 years later, this generation has largely passed away, and, after the opening of the borders, the Armenian community in Bulgaria started to decline.

Currently Armenian Evangelicals are present in five Bulgarian cities: Sofia, Plovdiv, Varna, Ruse and Shumen. They formed their own Association of the Armenian Evangelical Churches of Bulgaria led by Rev. Bedros Altunian and are part of the Armenian Evangelical Fellowship of Europe. They do not have their own church buildings and are hosted as independent churches in the buildings of the local Bulgarian churches, in the Congregational Churches in Sofia and Plovdiv, and in the Methodist Churches in Varna and Ruse.



Rev. Bedros Altunian.



Some members of the Armenian Evangelical Church of Sofia.

**The Armenian Evangelical Church of Sofia:** It was founded at the beginning of the twentieth century and was re-established

in 1933. The Pastors who have served this Church are: Dikran Shahveledian, Sarkis Konsulian, Norair Melidonian, Mesrob Paravazian, Garo Altunian and Sarkis Paravazian. At present Haroutune Tateosyan leads this Church.

**The Armenian Evangelical Fellowship of Sofia:** This Fellowship was established in the early 2000s and is led by Brother Sarkis Ovanessian.

**The Armenian Evangelical Church of Plovdiv:** In 1922 some Armenians, among them Evangelicals, who had escaped the persecution in Turkey, settled in Plovdiv. They held services in the Bulgarian Congregational Church and in 1925 organized the Armenian Evangelical Church of Plovdiv with Dikran Shahveledian as the founder and the first Pastor of the Church who served until 1936. Isahak Keshishian, who studied Theology in Germany, succeeded Dikran Shahveledian. When persecutions started against the Christians in Bulgaria in 1948, numerous pastors were arrested including Rev. Keshishian. In 1966 he moved to France and continued his ministry there. In 1992 he returned to Bulgaria and took up the pastorage of his church until his death in 1995. Mrs. Josephine Keshishian stepped up as his successor. Currently Hrant and Joseph Keshishian, graduates of the Near East School of Theology lead the church.

**The Armenian Evangelical Church of Varna:** The Church in Varna is the first Armenian Evangelical Church established in Bulgaria. The Pastors who have served in this church are Abraham Amirkhantian, Hovhannes Avedaranian, Sarkis Konsulian, Norair Melidonian and Garo Altunian in the Communist years until the Church was shut down in 1962. In 1993, Bedros Altunian restarted the Church, together with the local Methodist Church. Currently local Pastor Nerses Ketikian leads the Church with the support of Rev. Bedros Altunian.

**The Armenian Evangelical Church of Ruse:** The Pastors of this Church have been Krikor Kevorkian, Dikran Shahveledian, Sarkis Konsulian, Mesrob Paravazian, and Yervant Kazazian after the changes of 1993. Currently local Pastor Nerses Ketikian leads the Church with the support of Rev. Bedros Altunian.



Summer Camp for the children of the Armenian Evangelical Church of Plovdiv.



Armenian Evangelical Church of Varna Sunday School.

**The Armenian Evangelical Fellowship of Shumen:** About 250 Armenians live in this city. For many years, Mrs. Mariam Altunian led this fellowship with Bible studies, prayer meetings and services in homes. She also organized visits, especially for those who were sick or needed spiritual encouragement. Currently her son, Rev. Bedros Altunian oversees this Fellowship. □



Children from all Armenian Evangelical churches in Bulgaria attend Summer Camp.

# Jewish Reflections on Our Genocide

**The Thirty-Year Genocide, Turkey's Destruction of its Christian Minorities 1894-1924**  
**By Benny Morris and Dror Ze'evi. 656 pages, Harvard University Press**  
**Published April 24, 2019**

A Non-Review by Gilbert Bilezikian, Th.D., Professor Emeritus, Wheaton College

**W**e Armenians have reached a point in the history of our nation when the survivors of our Genocide, our parents and grandparents, have left us for their eternal destiny, taking with them their sufferings, their sorrows and their secrets. We, their children, have often deplored the conspiracy of silence which, for whatever reasons, caused them to conceal from us the atrocities they had witnessed and suffered during the Armenian Genocide.

I must confess here how I cheated on my parents to learn what I had never been intended to know. The following excerpt from another book conveniently relates the story:

"Little boys are supposed to sleep soundly. I never did and, as an old man, I still don't. The only place available to go to bed in the tiny apartment of the Montmartre neighborhood in Paris where our small family lived was the sofa in the front room. My parents were survivors of the Genocide inflicted upon the Armenian religious-ethnic minority while the world was busy doing war during the early part of the last century. World War I had become the occasion for the first occurrence of ethnic cleansing in modern times as it was perpetrated with consummate efficiency while the Western nations were busy destroying each other. A million and a half Armenian Christians were systematically massacred while the rest of the population managed to flee their bloodied Homeland. My parents escaped the carnage and made it to Paris where I was born and raised.

One of my earliest memories has me trying to conceal under my blanket the fact that I was awake when my parents and their guests thought that I was safely asleep. They met around the table, under a hanging bulb that cast a weird orange light reflected from the lampshade above it. They gathered periodically and, unaware that I could hear them, they whispered among themselves the horrifying stories of the depredations they had suffered during the Genocide as families, towns and villages. When they were all gone, I kept staring in the

dark, eyes wide open, teeth chattering, tight little body, shaking irresistibly, deep into the night.

It is a documented fact that the survivors of the Armenian Genocide, now practically extinct, have not spoken to their children about it. Their silence has been explained as an attempt

to spare their progeny

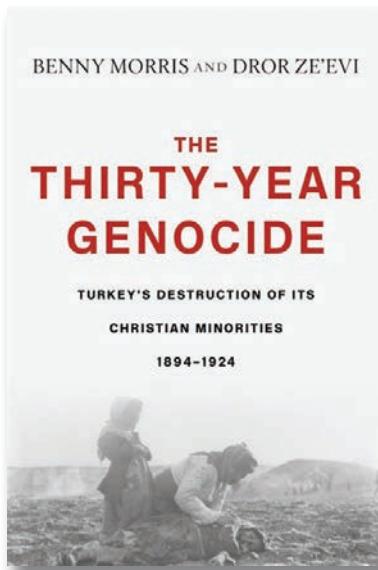
the trauma they themselves experienced, or as their inability to come to terms with the magnitude of the devastation they suffered. But they spoke about it freely among themselves, as if attempting to glean from each other an understanding of what happened to them.

Frozen with terror, I strained to hear every word they spoke. While simulating sleep, I clenched my teeth on my blanket to prevent them from chattering and thus betraying my awareness. I remember hearing sobbing accounts about fathers being tortured to death in front of their families, of women and children forced out by the ten thousands on one-way death marches into the Syrian desert of Der-Zor, of churches set on fire with hundreds of refugee-seeking innocents trapped inside, of my maternal grandfather Garabed Kupelian, a

beloved pastor, killed with eighteen Christian leaders on their way to a church convention in the city of Adana."

*(How I Changed my Mind about Women in Leadership*  
by Bilezikian in Alan Johnson ed. pp. 50-51)

And now, decades later, this newly published book makes a thunderous landing on my desk. Hardly cracked open, it forces me to re-examine my understanding of the Armenian Genocide. Instead of the formal academic book review I was assigned to turn in, here are a few observations thrown together which I hope will motivate readers to grapple themselves with the story.



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*The Thirty-Year Genocide* was written by a team of two Jewish professors at the Ben Gurion University in Israel for the purpose of transforming “how we see one of modern history’s most horrific events.” At first thought, the available Armenian Genocide literature is so extensive that it does not seem that much can be added to its understanding. However, the reader quickly discovers that the thoroughness and the minute attention given to the research challenges traditional insights and breaks new ground in several areas of Genocide theory. It is generally agreed that the designation “Armenian Genocide” refers to the campaign of spasmodic destructive frenzy that caused the Ottoman government to decimate the Armenian population that had occupied the land of Anatolia long before the Turkish hordes from central Asia had invaded it during the eleventh century. This book makes a persuasive case for the proposition that the Genocide was not primarily a systematic program of ethnic cleansing aimed at eliminating the Armenian population in one massive strike under the rule of Sultan Abdul Hamid. More accurately, it unfolded in three stages that led to the horrors of extermination inspired by the anti-Christian jihadic expressions of religious fanaticism that found their fulfillment in the policies of Mustafa Kemal. The book chronicles the evidence that the Armenians in Turkey suffered a protracted agony of extinction that stretched over three decades which culminated with the ascent to power of the founder of the Turkish Republic.

By cleverly exploiting the disarray of his country’s government, Kemal, the victor of the battle of Gallipoli, was able to exploit to his own advantage the turmoil of his time to secure a position of dominant military and political power. I remember sitting in class during the 1940s in my Parisian public school where he was depicted with reverence as the iconic revolutionary hero who delivered the Turks from the colonial ambitions of the Great Powers to lead his people from backward medieval conditions into the magic and the wonders of the modern world. Again, this book comes to our help by providing the elements of a realistic profile for Kemal that depict him as a somber, calculating, perfidious opportunist who manipulated the jihad option to bring the thirty-year Genocide to a climactic conclusion that was extended to include the Christian Greek and Assyrian minorities, and that surpassed in cruelty and savagery what had already been inflicted on the Armenians.

The existence of the Armenian Missionary Association of America bears witness to the emergence of a missionary movement among churches and denominations a century or more ago. Once the task of nation-building had been achieved in the Western countries, the eyes of Christians, especially Protestants, turned beyond their home-shores toward the spiritual, educational and medical needs of peoples on all continents that were devoid of the Christian message. As a result, missionaries from America and Europe were already present and active in Turkey when the Armenian massacres began in 1894. The authors of our book have taken time to describe and carefully reference scores of stories of interventions by dedicated Christian foreigners who reached out to harassed Armenians as protectors, intercessors, conciliators, providers, rescuers, first-responders, caregivers, doctors, nurses, guardians of orphans, chroniclers

and gravediggers. This witness to the self-sacrificing dedication of the apostles of mercy gains credibility in consideration of the fact that it is borne in this book by two objective non-Armenian and non-Christian distinguished Jewish scholars. As a matter of fact, some of the readers who are holding this book in their hands at this instant, whether they know it or not, owe their existence to the altruism of those heroes who have now passed away in anonymous obscurity—many of them buried in nameless graves in the faraway land where they served. The authors of the book are to be congratulated for this tribute to the missionaries, carriers of mercy caught in a monstrous nightmare of rampaging inhumanity.

But primarily, the authors are to be congratulated for the inception and, after many years of meticulous research and writing, for the publishing of this book. It will stand in both the historical records of nations and in the field of Genocide studies as a monumental marker of excellence. The incentive for the commitment to this task could have naturally devolved from the chronology between the Armenian Genocide and the Jewish Holocaust. Indeed, the spacing in time of the two events calls for the comparative study of historical contexts and causality which is available in the book. But there may be more to it. It is well known that a number of Israeli intellectuals view the present policies of their government critically, as if calculated to build a capital of hatred so intense that it may not be containable through diplomacy. Like the Armenians were in Turkey, they realize that they constitute a tiny religious and ethnic minority surrounded by Muslim nations committed to their annihilation. They consider that their leaders’ policies of colonization through territorial expansion and military oppression do not bode well for the future of their country. They also realize that their reliance on American power and nuclear weapons would not withstand the attack by the dozen surrounding, equally armed nations, numbering half a billion Muslims tightly gathered together, three circles deep, as a formidable siege fortress with little Israel in the middle. Although its authors do not touch on this notion, it may well be that their book could serve as a cautionary warning to alert their people to the dangers that loom ahead.

Finally, the words at the end of the book may be the most important. Astoundingly, there is no discussion in the book about the multitude of Genocides that have occurred across the planet since the Armenian Genocide and the Jewish Holocaust. No suggestions are made for possible recourse to international agencies to adjudicate conflicts that become genocidal, for the recourse to sanctions and boycotts, and for the intervention of peace alliances. In particular, no instructions to bring to reason those guilty of Genocide except for confrontation with facts in the face of denials and cover-ups, in the hope that the truth can prevail and bring restoration to honor and to good-will in the family of nations. The dispirited mood reflected in this fish-tail ending of the book may find explanation in the last five words of the concluding sentence of the whole volume:

“We hope that this study illuminates what happened in Asia Minor in 1894-1924, that it will generate debate and, in Turkey, reconsideration of the past.”

# The Significance of the Cities of Refuge

By Rev. George Terian\*

**A**fter the ancient Israelites' conquest of Canaan, Joshua divided the land among the Hebrew tribes, and established six cities of refuge where those who accidentally or unintentionally killed someone could live in safety without being pursued by hostile avengers.

The Law of Moses allows retaliation: "An eye for an eye, a tooth for a tooth, and a life for a life." If someone was killed intentionally or accidentally, his next of kin sought retaliation as quickly as possible. The cities of refuge were designed to afford protection for those people who had killed someone without premeditation and without malice. In Deuteronomy 19:5-6, an example is given to explain the intricacies of this law. There we are told that if two men entered a forest to cut wood, and the metallic head of one's ax somehow flew off its wooden handle, struck the head of his companion and killed him, that individual was eligible to seek shelter in one of the cities of refuge because the killing was accidental and unintentional.

Three of the cities of refuge were located west of the Jordan River, and the other three were on the east side. The reason for this provision was because the tribes of Reuben, Gad and half of the tribe of Manasseh, did not cross the Jordan River, preferring to settle along its eastern bank. It is also important to note that two of the cities of refuge were in the northern region, two were in the central section, and the remaining two were in the south.

In Joshua 20:7-8, we find the cities of refuge listed by their particular names and locations. What caught my attention was the amazing discovery that the Hebrew names of the cities of refuge reveal Jesus' identity, or explain his mission. Let us analyze these names one by one.

(1) The first city of refuge was named "**Kadesh**" which literally means holiness. This name clearly refers to Jesus who never sinned, not even in thought, and was matchless in holiness. In Hebrews 7:26, we find a reference to our high priest, Jesus Christ, who is described as "holy, blameless and pure." In the same epistle we are told that Jesus was tempted in every point, just like us, but he never succumbed to sin (cf. Hebrews 4:15).

During an intense debate with the Pharisees, Jesus challenged them to pinpoint one sin in His life by asking, "Who among you can convict me of sin?" (John 8:46). His opponents remained speechless. Jesus' moral character was just impeccable.

(2) The second city of refuge was named "**Shechem**" which means shoulder. In Deuteronomy 1:31, Moses reminded the rebellious and ungrateful Israelites of the way the Lord cared for them throughout their wanderings in the desert by stating, "There the Lord carried you, as a father carries his son on his shoulders."

In Isaiah 9:6, we read that the government of God's Kingdom shall be placed on Jesus' shoulders. Furthermore, in Isaiah chapter 53, where we have an impressive depiction of God's Suffering

Servant, we are told that "He bore our grief and carried our sorrows" (Isaiah 53:4). In mythology, we meet Atlas who, ostensibly, carried the world on his shoulders; however, the true Atlas is Jesus Christ who carried the whole burden of our sins when he voluntarily died on the cross as our substitute.

In the Gospel of John chapter 10, Jesus is portrayed as the Good Shepherd who carries the wounded and wandering sheep and brings them back to his fold where they can find safety from the ravenous wolves.

(3) The third city of refuge is "**Hebron**" which means fellowship or friendship.

In Colossians 1:21-22, the Apostle Paul draws a sharp contrast between our previous miserable condition, when we were submerged in sin and lived without Christ, and the astounding benefits of the blessedness that we currently enjoy through our connection with Christ. Let us read this pivotal passage carefully. "Once you were alienated from God and were enemies because of your evil behavior. But now he has reconciled you by Christ's death to present you holy in his sight, without blemish and free from accusation." Jesus bridged the wide gulf that separates sinners from God and brought us into a harmonious fellowship with our Creator.

Revelation 3:20 portrays Jesus knocking at the door of our heart and waiting for our response. When we open the door and let our Savior in, he will become our inseparable friend in an enduring fellowship of love.

(4) The fourth city of refuge is "**Bezer**" which means a fortress or a stronghold.

It is interesting that Psalm 18:2 describes the Lord as our rock, fortress and deliverer. As our rock, the Lord gives us stability, and as our fortress, he defends us when we are assaulted.

The religious reformer of the 16th century, Martin Luther, drew his inspiration from this Psalm when he composed his famous hymn that is titled, "A Mighty Fortress Is Our God."

(5) The fifth city of refuge is named "**Ramoth**" which means heights or exaltation.

In Philippians 2:9, we are told that because Jesus humbled himself in the incarnation by his willingness to come to this world "in the likeness of men" and accepted to die on the cross, "God exalted him to the highest place."

In Ephesians 2:6, we read that "God raised us up with Christ and seated us with him in heavenly realms." The overriding thought expressed in this verse is that prior to being rescued by Jesus, we



were downtrodden worms, but by his grace, we got elevated to the highest status of being joint-heirs with Christ. As long as we remain united to Christ by faith, we retain an exalted and privileged position. Revelation 3:21 tells us that Christ will even let us “sit on his heavenly throne” which implies that we will reign with Him. It is just impossible to imagine a more glorious exaltation!

(6) The sixth city of refuge is named “**Golan**” which means joy.

In John 15:11, Jesus told His disciples, “These things I have spoken to you that my joy might remain in you and that your joy might be complete.” Joy is the capstone of having a vital relationship with Jesus. Those who know and abide in Jesus will not have bleak lives because their souls are animated by a vibrant inner joy that is different from the shallow happiness that is concocted by the gurus of this world.

In Hebrews 12:2, we are exhorted to keep our eyes fixed on Jesus, the author and pioneer of our faith, “who for the joy that was set before him, endured the cross and scorned its shame.” Jesus endured a gruesome, horrible, tortuous and a humiliating death because He anticipated the overwhelming joy of seeing human beings saved by His atoning sacrifice.

After completing our study of the meaning of the names of the cities of refuge, we now have to focus on certain elements that bear very close similarities to the plan of salvation that the Gospel proclaims.

(1) The cities of refuge were not a human invention; they originated in the mind of God. In the book of Numbers 35:9-11, we find that God instructed Moses to order the Israelites to establish six cities of refuge after taking possession of the Promised Land. Similarly, the Gospel was not devised by humans; it was conceived by God.

In the New Testament, Jesus is described as “the Lamb that was slain from the foundation of the world” (Revelation 13:8). God knew that human beings might fall into sin and rebel against His authority; therefore, He planned for His Son to make the ultimate sacrifice to reclaim the lost humans.

(2) The cities of refuge were accessible to all, and the roads leading to them were marked by signposts. In the same way, we have a direct access to God through Jesus, our sinless high priest.

(3) The cities of refuge were established, not only for the benefit of the Israelites, but also for the aliens who lived among them. In like fashion, Jesus is available to all without any racial or ethnic discrimination.

(4) The gates of the cities of refuge were kept open all the time. In contrast, the gates of Jerusalem were closed at sunset and on the Sabbath days. Sinners can seek refuge in Christ all the time.

(5) The roads that led to the cities of refuge were never clogged. The priests inspected the roads at regular intervals to make sure there were no obstructions blocking them. The road leading to Jesus is always clear of impediments.

(6) The cities of refuge provided protection for fugitives as long as they resided within their boundaries; to go outside meant death. Salvation is provided only through Christ. Our safety is not found in a tradition or a religious organization; it is only found in Jesus.

(7) Upon the death of the reigning high priest, the fugitives residing in the cities of refuge, were freed and they could go anywhere they wanted without being any longer pursued or molested by would be avengers (Numbers 35:28). When Jesus our high priest died on the cross, He freed us from the condemnation of the law,



and liberated us from all decrees of judgment. Jesus' death on the cross of Calvary has restored to us our full liberty.

In a nutshell, all the cities of refuge represent Jesus Christ who is our only means of escape from the wrath of God's justice against sin. All those who are oppressed by the tyrannical rule of sin, are invited to flee to the Rock of Ages, the unassailable fortress, where they will be safely sheltered and protected, and where they will find salvation and true joy.

In 1840, Mary Dana Shindler wrote a hymn titled, “Flee as a Bird to Your Mountain” that expresses the main point of this study; therefore, I will quote a few lines from this inspiring hymn for your contemplation.

Flee as a bird to your mountain,  
Thou who art weary of sin;  
Go to the clear flowing fountain  
Where you may wash and be clean.  
Fly, for the avenger is near thee,  
Call, and the Savior will bear thee,  
O thou who art weary of sin.

He will protect thee forever,  
Wipe every falling tear;  
He will forsake thee, O never,  
Sheltered so tenderly there.

*\*Rev. George Terian is the Interim Pastor of Immanuel Armenian Congregational Church of Downey, CA. This lecture was delivered on March 27, at the Men's Fellowship of the United Armenian Congregational Church of Los Angeles, CA.*

# Peacemaking, Piece-by-Piece

By Rev. Nishan and Maria Bakalian\*

The very last day of January saw an amazing thing happen in Lebanon. The country, whose people had gone to the polls nine months earlier to elect a new government, could finally say that they had one. A “national unity” government was agreed upon, with various political parties taking a share of the cabinet posts, and leaving the population wondering what this will mean for the country’s stumbling economy, crumbling infrastructure, ecological damage, emigration of its youth, and more. Nearly thirty years after the end of its civil war, Lebanon is still struggling to emerge from the turmoil that made its name synonymous with danger and unrest.

The same day of the new government formation marked the completion of two years of our service here in Lebanon. Looking at all that goes on in the world from the perspective of a small minority – Armenians – in a small country – Lebanon viewing the drama and intrigue caused by big countries has given us a better appreciation of the importance of acting on a small, incremental, and local level to effect change. Whether it has to do with one’s Christian testimony, with weighing the pros and cons of staying or leaving, with trying to do one’s part in promoting recycling, or with myriad other issues, it is clear that Lebanon needs visionaries who will commit to work for change in the long-run, and not be disheartened by the realities of the immediate times. We hope that we are a part of that group; or, to borrow from a well-known modern adage, “think global, act local,” we strive to think “eternal” and act “right here, right now.”

What nations and ethnic groups the world over strive for is to have peace, or as the biblical promise puts it, for each to dwell safely “under one’s own vine and own fig tree” (Micah 4.4 and elsewhere). In the intense heat of Beirut summers, how we wish we could enjoy the shade of a spreading grapevine covering our patio, or regularly eat the generous yield of our own fig tree! Yet that striving for peace does not happen through a cataclysmic event, though the Bible points us ahead to that, but in the “right here, right now,” it happens when people of faith and good will commit to working day by day, in small, singular ways, unconcerned about the fickle graces of social media.

Yet this is the aim especially of the educational ministries of the Union of the Armenian Evangelical Churches in the Near East: [https://www.globalministries.org/union\\_of\\_armenian\\_evangelical\\_churches\\_in\\_the\\_near\\_east](https://www.globalministries.org/union_of_armenian_evangelical_churches_in_the_near_east) (UAECNE). Since the days of the Armenian missions in the 19<sup>th</sup> century, when American Board missionaries worked with Armenians,



An Armenian Evangelical Middle School student’s class project on “peace.” (October 17, 2018).

Assyrians and Greeks to raise the standard of learning of both girls and boys through the establishment of countless schools, colleges and seminaries, the UAECNE churches have made sure that each church also establish a school right next door. That day by day exposure to knowledge and character-building, with the Bible as its basis, has been central to the Union’s efforts, especially after the annihilation of the Armenian population in the Ottoman Empire and after the destructive civil war in Lebanon in the last century, and after the war in Syria of this century. Generation after generation of strong, educated people emerged from the UAECNE’s educational efforts, and as they emigrated in large numbers to the West, they took their Christian character and peace-building skills with them.

Today, that work continues. Though battered about by inflation, lack of donors, and social and political instability, Armenian Evangelical schools in Lebanon and Syria give their students quite a high standard of education according to the governmental curriculum, while teaching them to sing, pray and worship in Jesus’ name, and to proudly continue their ethnic Armenian heritage. As they spend year after year in these schools, they are guided in considering how and where they might further their education, not just for their personal benefit or individual advancement, but also for the good of their country. Through his administrative, pastoral and personal work, Rev. Nishan is very active in continuing this effort of the UAECNE.



*Banner commemorating the 13th anniversary of the assassination of investigative journalist and “An-Nahar” Editor Jebran Tueni. (December 22, 2018).*

Many Armenian students, as well as Arab Christian and Muslim students, go on to attend Beirut’s Haigazian University, also an Armenian Evangelical institution, and owned by the UAECNE and the Armenian Missionary Association of America. There, piece-by-piece, friend-by-friend, they get to know the great variety of communities in Lebanon, and build not walls, but a mosaic in their thinking about those who are different than them. It has its challenges, but the University’s commitment to its peacemaking principles remains strong. Maria currently spends most of her time in administrative support at Haigazian, in the Development and Alumni offices. Alongside its training of school teachers and businesspeople, Haigazian is providing a way for students of limited means, including some Syrian refugees and many, many Lebanese students, to obtain higher education and advance despite the ubiquitous presence of war.

In the past year we have witnessed two initiatives at Haigazian, led by Christian and Muslim students, which seek to create a more compassionate society. In one, students developed a social media app that would help users identify religiously pejorative terminology, trading it for neutral or positive expressions about people of other faiths. In the other project, students brought attention to the plight of foreigners in the domestic service industry, who have virtually no rights, and are at the mercy of their sometimes-merciless employers. This spirit of gradual peacemaking was the highlight of the University President’s appeal in Haigazian’s Annual Fund Drive (view video here [https://www.youtube.com/watch?v=\\_PRRrsfd7fc](https://www.youtube.com/watch?v=_PRRrsfd7fc)). Yet another example was Haigazian’s hosting a member of the Turkish parliament, Garo Paylan, for a lecture in January. Mr. Paylan, who is of Armenian descent, encouraged the audience, also primarily Armenians, to think differently of Turks and Turkey, not as outsiders but as the sons and daughters of that



*Garo Paylan, Turkish Parliament member, addressing an audience of hundreds at Haigazian University. (January 26, 2019)*

land; not as natural enemies of Turks, but as allies of all those, no matter what their ethnicity, who seek a democratic future for Turkey. Take a brief look at that memorable event here: <https://www.youtube.com/watch?v=yYbpdh6pMP4>.

Our deep gratitude goes to each one who believes in and supports this piece-by-piece effort through praying and heartfelt giving. We wish we could relate more stories here of the good things that God is doing in this part of the world, but if you want to be encouraged and inspired with hope as a Christian, we invite you to pay a visit to this region and see for yourself that indeed “blessed are the peacemakers... the children of God!” (Matthew 5.9) □



*\* Rev. Nishan and Maria Bakalian are missionaries supported jointly by the Armenian Missionary Association of America and the Wider Church Ministries of the United Church of Christ, serving the Union of Armenian Evangelical Churches in the Near East and the Haigazian University in Beirut, Lebanon. Your donations sustain the Bakalian mission in the Near East.*

# AMAA's Story of Renewable Energy Technologies in Armenia

By Kennel Touryan, Ph.D.\*

In late October 2018, I returned from my 40<sup>th</sup>+ trip to Armenia. My trips started in 1984 but my extensive involvement with Armenia actually started just after the tragic earthquake of December 7, 1988. Financial help for the earthquake victims was pouring into the coffers of the Armenian Missionary Association of America (AMAA). Rev. Dr. Movses Janbazian, then Executive Director of the AMAA, had the prescience to realize that energy was going to be one of the key factors to help Armenia recover, especially in view of the problems that would arise as a result of the eventual independence gained by ArmSSR, after the fall of the USSR in 1989.

Movses knew that I had been leading teams at the National Renewable Energy Laboratory in Colorado since 1978, developing renewable energy technologies (RETs) in the US and worldwide. In February 1989, he called and asked me if I could come up with a plan to use \$500K, which had been donated to the AMAA for earthquake relief, to help bring RETs into Armenia. The RETs would make the country less dependent on imported oil and natural gas.

In consultation with Karen Galustyan, Dean of Engineering at the Polytechnic Institute of Yerevan (YPI), we prepared a plan of introducing RET technologies to Armenia in 1992. This plan included procuring wind turbines, solar photovoltaic (PV) panels, solar hot water systems and a PV laminator. We took the following steps:

- The laminator was purchased and used to prepare and install the first 2.5kW PV panels on St. Sargis Church in Yerevan (1994) and then 5kW PV panels on the roof of AUA (2002-2004).
- Purchased and installed a 150kW wind turbine in Dsaghgahovid.
- A windmill was installed for pumping water for the village of Derek.
- Several solar hot water systems were brought from the US to be installed at the YPI engineering building.
- Invited 5-lead engineers from YPI/AUA to the Colorado National Renewable Energy Laboratory for training.

All of these steps took place between 1994-2004 and laid the groundwork for all future developments of RETs in Armenia. In 2002, both AUA and YPI set up graduate level courses in renewable energy technologies and energy efficiency to train a new generation of specialists in Armenia. I have been co-teaching one of these courses at AUA.

As of 2018, Armenia has four 150 kW Vestas turbines installed at the Pushkin Pass to provide power to Vanadzor. Many hot water and PV systems are now installed on houses and industrial buildings in the country; five 1MW PV panels are at various locations (including one in Artsakh); a 50 MW system at Masrik will be tied to the national grid by mid 2019, and plans are underway to assemble a 100MW PV panel production system in Yerevan. In addition, a number of run-of-the-river small hydro projects, (1MW or less each) have been installed in northern villages.

It was AMAA's dream to launch renewable energy technologies in Armenia in 1989. The dream has been fulfilled and these efforts have been helping to install new RET systems in Armenia and



*Kennel Touryan celebrates the installation of the 5kW Photovoltaic Panels on the roof of the old AUA building in 2004.*



*AUA students attend graduate courses on renewable technologies at the foot of a 150kW turbine at Pushkin Pass. (Kennel Touryan is pictured at far right).*

Artsakh. At the same time, a cadre of specialists are being prepared, which will eventually reduce Armenia's dependence on foreign oil imports and keep Armenia's environment clean. □

\*Dr. Kennel Touryan retired from (part-time) VP of R&D at the American University of Armenia in July 2011 after 7 years of service. He has worked at the National Renewable Energy Laboratory (NREL) for 13 years and retired in the summer of 2008. After graduating from Princeton University in 1962, he worked at the Sandia Nat'l Laboratories for 16 years, first as research scientist and then as manager of various R&D departments.

# Supporting Youth for a Bright Future: A Success Story

## Renewable Energy in Armenia – An Entrepreneurial Scientist

**“The AMAA is a source of blessing, supportive of youth to a bright future.”**

- Armen Gharibyan

By Suren Sahakyan\*

*The AMAA is devoted to helping young people reach their potential. Armen Gharibyan is a young entrepreneurial scientist who is an authority in the field of renewable energy. Here is his story.*

### Embarking on a Journey

Armen Gharibyan was born and raised in Yerevan, Armenia by his mother who had to work long hours as a vendor to put food on the table and educate her only child. Today, Armen



Armen Gharibyan.

owns and operates a thriving renewable energy business in Armenia and has made significant achievements in the science of renewable energy. Armen, his wife and two very young children are members of the Evangelical Church of Armenia in Yerevan. Armen started his journey at the age of 13 when he embarked on a life of Christian faith at the AMAA Armenia summer camps. *“These camps were really blessings for me. They helped me develop my mental, and Biblical skills and helped me grow in God and in the faith,”* says Armen.

### Formal Education

Armen took interest in renewable energy during his undergraduate studies. With encouragement and support from the Armenian Missionary Association of America, Armen, at the age of 21, earned his Bachelor of Science degree from the State Engineering University of Armenia (also known as National Polytechnic University) with a 4.0 Grade Point Average (GPA). He continued his studies in the field of renewable energy. He earned a master’s degree from the Industrial Engineering Department of the American University of Armenia in 2011 and a PhD in Technical Sciences from the State Engineering University of Armenia in 2012.



Armen Gharibyan (middle) at Camp Sheen Shoghig in Hankavan, Armenia.

*“During those years, I was enjoying the support of different AMAA volunteers and staff, and especially the AMAA scholarship assistance which enabled me to study at the American University of Armenia,” adds Armen.*

## Publications

Armen has published 15 articles in various esteemed local and international scientific journals during his graduate studies, including:

- Efficient Method to Utilize Solar Energy in Buildings Via Combined Solar Thermal Technologies
- Preparation of Wide Range Refractive Index Diamond-like Carbon Films by Means of Plasma Enhanced Chemical Vapor Deposition
- Preparation of New Type of Antireflection Coatings on the Surface of Si PV Cells
- The Need for Developing Alternative Energy Resources in the Context of Armenia-EU Relations Based on the Example of Introducing Solar Water Heaters
- Preparation of Wide Range Refractive Index Diamond-like Carbon Films by Means of Plasma-Enhanced Chemical Vapor Deposition
- Investigation of Si and Gas Substrates’ Dispersion Distribution in Antireflection Coatings’ Systems
- Preparation and Investigation of Diamond-like Carbon Nanocomposite Thin Films for Nanophotonics, Proceedings of Conference of Nanophotonic Materials

## Awards

Armen Gharibyan has earned numerous awards, including:

- *Best Bachelor student first category prize in IT technologies (Presidential)*
- *Best Master student first category prize in IT technologies (Presidential)*
- *Best PhD student grand prize in IT technologies (Presidential)*
- *Winner of annual Invention Competition conducted by ARPA Institute*
- *Winner of the competition for experts to conduct a policy research for the European Union and for the Government of Armenia on the topic of renewable energy*
- *Winner of various grants granted by US Civilian Research and Development Foundation (CRDF) on the topic of solar cells*

## Projects

One of Armen’s first major projects involved the construction of the **Avedisian School and Community Center** where he served as a LEED (Leadership in Environmental and Energy Design) consultant. While consulting, Armen studied for and obtained certification to become a LEED-accredited professional.

*“I also consulted on solar energy systems at the School where we built a unique state-of-the-art system which combined solar heating and cooling, and hot water system for the School. I later published a paper in one of most prestigious American ASHRAE*



*Armen Gharibyan with his wife Anahit Sanoyan, his mother Nina Gharibyan and their two children.*

*journals (American Society of Heating Refrigerating and Air-Conditioning Engineers),” says Armen.*

## Business Venture

Many academic and scientific successes, which Armen calls “blessings,” soon followed. After completing his studies, Armen began providing consulting services in the field of clean energy through the “Optimum Energy” company which he founded. Today, this organization is a regional market leader in clean energy consulting and application. You can read more at [solar.am](http://solar.am) and [optimumenergy.am](http://optimumenergy.am)

## Consultancy

Armen has provided consultancy services in wind energy development to various international organizations such as:

- Contour Global, a US based energy and power plant company registered on the NYSE.
- Fotowatio Renewable Ventures, one of the world’s largest solar plant developers (registered on the NYSE).

Armen is now one of the significant contributors to Armenia’s plan for extending the present installed capacity of 36MW of solar cell (photovoltaics) power to 165MW, in the near future. □



*\* Suren Sahakyan is the Public Relations Coordinator of AMAA-Armenia.*

# **"Wish Upon A Star...."**

## **AMAA's Child and Orphan Care Luncheon and Fashion Show Helps Children in Armenia and Artsakh**

The Crystal Ballroom of the Beverly Hills Hotel was the beautiful setting of the Armenian Missionary Association of America's (AMAA) Child and Orphan Care Luncheon and Children's Fashion Show on March 23. The theme of "Wish Upon A Star..." signified the important work that is being done by the AMAA to help dreams come true in Armenia and Artsakh. The Luncheon Co-Chairs Diane Cabraloff, Gina Felikian and Sandra Kalemkiarian worked tirelessly to make every aspect of the Luncheon enjoyable for over 450 guests and supporters who attended. They warmly welcomed the guests and introduced the dynamic emcee for the day, Jacqueline Sarkissian, who is the morning news reporter for Good Day Austin on Fox 7. Before lunch, Sara Kalemkiarian Cipolla delivered an inspiring devotional and prayer about gratitude.

The Ballroom was stunning—the beautiful flowers were generously donated by Zareh David Ghoukasian of David Z Design, who continues to support the event every year. This year's Silent Auction was spectacular as there were more than 100 items to bid on. Nicole Nishanian and Leslie Shahinian, Silent Auction Co-Chairs, procured many amazing items, including several designer bags, beautiful jewelry, and much, much more. There were many opportunities to help the children by sponsoring a child, providing meals at the day care centers, or by purchasing a Bible for them to read. This effort was coordinated by Maro Najarian Yacobian and Tina Segel who organized the Child Sponsorship table and encouraged everyone to make a difference in the life of a child in Armenia. Many children were sponsored at the luncheon.

Joyce Stein, National Co-Chair of the Orphan and Child Care Committee, and her daughter Tina Segel introduced a video which showed the continuing need in Armenia and how AMAA's important ministry has helped dreams come true for thousands of Armenian children and their families.

This year, the Committee was thrilled and honored that the talented Armenian designers of Closhe traveled all the way from



AMAA LA area Child and Orphan Care event Co-Chairs Sandra Kalemkiarian, Diane Cabraloff and Gina Felikian.

Istanbul, Turkey to provide the fashions for our first runway show. The Closhe designers, Serli Keçoglu and Selvin Parunakyan Özgül, have deep connections with the Armenian Church and surrounding community in Turkey and have always been dedicated to the Armenian cause. They hand made all of the dresses for the show and donated their time, energy and talent to create a memorable experience for all.

As in previous years, there was a wonderful Children's Fashion Show which was introduced and coordinated by Aleen Oruncakciel. The Fashion Show was sponsored and produced by Bloomingdale's Sherman Oaks. The Bloomingdale's Sherman Oaks team, along with the Committee, worked together to make the Fashion Show a complete success. Sandra Kalemkiarian, who coordinates finances and reservations, works tirelessly every year to efficiently close out the Auction. "We are grateful for the very generous donations we receive each year," said Sandra, "and especially for all the children who were sponsored."

The guests left the event with a bag full of goodies, including amazing nail care products donated by Jessica Vartoughian of Jessica Cosmetics, dried fruit from LindaKay Abdulian, cookies from Leslie Kevorkian, devotional books from Sandra Kalemkiarian and bookmarks from Arpi Krikorian. The children each received a gift bag donated by Ani Zakari. The beautiful bags for the goodies are donated each year by Arsine Seraydarian.

In closing, Lori Muncherian and Arsine Phillips, West Coast Child and Orphan Care Committee Co-Chairs, thanked the Chairs, the entire Committee and all the donors for their continued support of this event for the children in Armenia and explained that "We are working to help change lives and give hope for a better future one child at a time." □



AMAA LA area Child and Orphan Care Committee members.

# Boston Orphan and Child Care Gala Honors AMAA's Orphan and Child Care Committee Co-Founder Michèle Simourian

By Dianne Chilingerian

**A** perfect evening in early May enticed over 100 guests to the 2019 Armenian Missionary Association of America's Boston Orphan and Child Care event "Changing Children's Lives 30 Years and Counting" held at the Wellesley Country Club, Wellesley, MA.

This year's gala honored the Co-Founder of the AMAA's National Orphan and Child Care Committee and longtime advocate for Armenian causes Michèle Simourian for her magnificent work to inspire and spearhead not only the National but also the Boston Orphan and Child Care Committee for more than 30 years.

The evening featured a cocktail reception and a walk and talk buffet style dinner that fostered new connections and mirrored the amazing love, enthusiasm and energy of the evening's honoree. Committee Co-Chairs Susan Adamian Covo and Phyllis Dohanian opened the evening by welcoming guests, and Rev. Dr. Avedis Boynerian, Pastor of the Armenian Memorial Church of Watertown, MA, offered a gratifying prayer of thanks.

Following a delicious dinner, AMAA representative Sona Khanjian presided over a special presentation acknowledging Michèle Simourian for her loyalty and faithfulness to the mission of helping children in need, and ending with words from scripture felt deeply by all in attendance, "...Whatever you did for the least of these..., you did it for Me." (Matthew 25:40). True to form, Michèle was humbled and overwhelmed, yet nonetheless sure in her expression of thanks to the original co-founding members—Joanne DeAngelis, Nancy Eskandarian, Joyce Janjigian, Sheila Palandjian and Jacquie Stepanian—as well as the many contributing members over the years.

Christine Kutlu and Jeanmarie Papelian presented a touching video that went to the heart of the need, and magically garnered over 30 new Sponsors for children in Armenia. Peter Covo, special guest



John and Michèle Simourian.

Auctioneer, brought the laughter during coffee and dessert, as well as the bids on fabulous auction items such as a trip to Paris, Red Sox/Yankees box seats and SRO Boston Pops tickets.

At the end of the evening, silent auction winners were announced over bursts of joy, followed by expressions of warmth and love that seemed to coalesce over the crowd and permeate the long goodbyes. □



Co-Chairs Phyllis Dohanian and Susan Adamian Covo.



AMAA representative Sona Khanjian makes a special presentation to Michèle Simourian.



Michèle Simourian surrounded by AMAA representatives and Orphan and Child Care Committee members.

# AMA-Australia Raises \$35,000 For “Shogh” Day Centers in Armenia and Artsakh

The Armenian Missionary Association of Australia (AMA-Australia) set a goal in 2019 to raise funds to support the AMAA’s “Shogh” Educational Day Centers in Armenia and Artsakh, which provide provisional services for underprivileged children. The Centers, located in Gyumri, Vanadzor and Yerevan in Armenia and Askeran and Shushi in Artsakh, support children 6-12 years old who are living in socially underserved families, providing them a safe environment during parents’ working hours. The main objectives of the Centers are to help these children overcome educational difficulties, grow personally, and become part of an educated and healthy society. AMAA Representative in Armenia Harout Nercessian was invited to Australia to share this important work done with the children in these Centers and in their communities.

On Sunday March 24, Mr. Nercessian spoke at St. Andrew’s Uniting Church of Longueville to a combined Worship Service with Lane Cove Uniting Church, where he delivered the message and made a presentation about the Association’s work in Armenia and Artsakh. A Lawn Bowls Fundraising event followed the Worship Service at the Longueville Sports Club. This unique event was the first in a series of events organized for this year’s AMA-Australia Week, which was well attended by young people and enjoyed by all.

Later that afternoon, a cultural event was held at Longueville St. Andrew’s Uniting Church, featuring the Zela Margossian Quintet. Their amazing ethno-jazz performance with a taste of Armenian traditional music was greatly appreciated by all. The group donated all proceeds from the Concert to the “Shogh” Educational Day Centers. The opening of a Photography Exhibition followed the Concert in the Church’s War Memorial Hall, where Raffi Elejian, a new arrival from Aleppo, Syria, exhibited his photos. The Exhibition was opened by the Past President of Uniting Church of Australia



AMA-Australia Sunday Worship Service. Standing in the front row **L to R:** Harout Nercessian, AMAA-Armenia Representative; Rev. Graham Perry, Sydney Central Coast Presbytery Minister; Rev. Dr. Krikor Youmshajekian, President of AMA-Australia and Dr. Dierdre Palmer, UCA President.

(UCA), Stuart McMillan and was open throughout the following week.

On Tuesday, March 26, Manvel Saribekyan’s documentary movie *“Map of Salvation,”* about five young European Missionaries who were witnesses to the Armenian Genocide and subsequently founded shelters for Armenian children and women, was screened at St. Andrew’s Uniting Church War Memorial Hall.

On Sunday, March 31, the AMA-Australia Sunday Worship and Praise Service was held at the Armenian Evangelical Church of Sydney in Willoughby. Many dignitaries, UCA clergy, politicians and representatives of Armenian organizations were present. The Service was led by Rev. Hagop Sarkissian, Church Minister. AMA-Australia President and Executive Director Rev. Dr. Krikor



Zela Margossian Quintet performs during the cultural event.



Opera singer Natalie Aroyan.

Youmshajekian offered the prayer and brought greetings on behalf of the Association. Mr. Nercessian brought the message based on Luke 12:13-21 “*The Parable of the Rich Fool.*” He also gave a report on the inspiring work that is being done for our children in the “Shogh” Centers and the amazingly transforming impact that has been achieved in their lives and in their families, all for the glory of God. During the Service, talented and famous opera singer Natalie Aroyan performed an aria by Pucini, accompanied by talented pianist Alex Sahagian. At the conclusion of the Service, UCA President Dr. Dierdre Palmer offered prayer, led the Lord’s Prayer *Hyre Mer* and gave the Benediction.

Following the Service, the AMA-Australia Annual Luncheon was held at St. Andrew’s Uniting Church War Memorial Hall. The Luncheon was well attended and included politicians and UCA leaders. All enjoyed the delicious food and the wonderful entertainment provided by the Lane Cove Delta Jazz Band, led by David Cant, a member of St. Andrew’s Uniting Church. Rev. Dr. Youmshajekian presented a brief audio-visual report about last year’s AMAA Centenary Fundraising for the Artsakh Kindergartens and the completion of the renovations. He made an appeal to continue their support for the AMAA’s projects, especially this year’s fundraising

for the “Shogh” Day Centers, including the Sponsorship programs. Mr. Nercessian outlined the work done with disadvantaged children in these Centers. Some beautiful handicrafts, made by the children of “Shogh” Centers, and the bilingual New Testaments were available for purchase. With the generous donations of our supporters throughout the week-long activities, \$35,000 Australian dollars net was raised for the “Shogh” Educational Day Centers in Armenia and Artsakh.

During his stay in Australia, Mr. Nercessian also spoke at the Armenian Evangelical Church Ladies Group Worship Service and visited the Armenian Day Schools of AGBU Alexander School and Hamazkaine Galstaun College.

Officially established in 1991 and registered as a Charitable Incorporation in Australia, AMA-Australia is a sister Association of the Armenian Missionary Association of America (AMAA) with its own Board elected by its membership. AMA-Australia is the brainchild of the former AMAA Executive Director, the late Rev. Dr. Movses Janbazian, who unfortunately didn’t see its fruition. It pursues the same aims as the AMAA, serving the religious, educational and social needs of Armenian communities in the Homeland and Diaspora. □

## Armenian Missionary Association of Canada Celebrates 35<sup>th</sup> Anniversary

**T**he Armenian Missionary Association of Canada (AMAC) celebrated its 35th Anniversary this year with a musical evening in Montreal, Quebec on Saturday, May 4, 2019 in the presence of Mr. & Mrs. Zaven Khanjian, AMAA Executive Director/CEO, and with a Banquet in Toronto on Sunday, May 5 where Dr. Nazareth Darakjian, AMAA President, and his wife Dr. Ani Darakjian honored us with their presence. We praise God our father for the opportunity and are happy to be of service to the Armenian communities in Canada and abroad.

The AMAC has as its goal the religious and spiritual awakening and the growth and well-being of all Armenians, so that they may stand firmly in the faith of their forefathers, devoting themselves in support of the Christian Missions among Armenians in general and the Armenian Evangelical Church in particular. To this end, the AMAC follows these goals:

- To act as the missionary arm (agency) of the Canadian Armenian Evangelical community for missionary interests around the world.
- To encourage religious, educational, literary and philanthropic work.
- To promote Christian fellowship among Armenians throughout the world and assist financially and morally in developing their interests.
- To solicit financial assistance from the general public, including the establishment and management of trust funds and acquisitions of wills and bequests, consistent with the law and with principles of biblical Christian living.



The following are some of the ongoing projects of the Association.

- Orphan Child Care in Armenia and Artsakh
- Scholarships for needy students in the Middle East
- Yeprem and Zabel Basmadjian Kindergarten in Askeran, Artsakh
- “SHOGH” Day Centers in Armenia and Artsakh
- Old age homes in the Middle East and contributions to support daily operating expenses
- Week-long Summer Camps in Armenia and the US
- Armenian Children’s Milk Fund
- Christmas Joy gifts for children in Armenia and Artsakh
- Disaster relief around the world

To celebrate this milestone, a Cultural event and a Banquet were held in Montreal and Toronto on May 4-5.

## MONTREAL

For the AMAC's 35th Anniversary, the two Armenian Evangelical churches of Montreal organized a Concert on Saturday May 4. Yeva Yeganyan, a professional singer, pianist and composer, was invited from Armenia and was the main performing artist. She captivated the audience with her outstanding voice by performing classical Armenian folkloric and cultural songs. Also joining the program was Shoushanig Melkonian who recited famous Arme-



*Rev. Georges Dabro, Pastor of the First Armenian Evangelical Church of Montreal, praying for Zaven Khanjian.*

nian poems, and Sylvie Demirjian who performed Christian worship songs. Over 350 people attended the Concert representing all religious and political parties of the Armenian community of Montreal.

AMAA Executive Director/CEO Zaven Khanjian congratulated the AMAC on this anniversary and shared how the Association had contributed in various program over the last several decades in both Armenia and abroad.

Our main goal for this year's fundraising concert was to finance the annual operating costs of the Armenian Missionary Associations' Yeprem and Zabel Basmajian Kindergarten in Askeran, Karabagh. During the Concert Mr. Khanjian presented a special gift to Hagop Basmajian as a token of appreciation for being the main sponsor of the Kindergarten as well as for his many years of service as a founding AMAC Board member.

*Zaven Khanjian presents a special gift to Hagop Basmajian.*

By Raffi Shnorhokian

## TORONTO

On Sunday, May 5, the AMAC's 35th Anniversary was celebrated at Lara's Restaurant in Toronto. The Program included dinner, an auction of an oil painting by the famous Cypriot artist Vartan Tashjian, a raffle, a video presentation depicting the activities of AMAA and AMAC around the world, and musical performances by violinist Hovhannes Moubayed and our own soloist Sona Hovsepyan. The guests received a copy of the 35th Anniversary booklet on the history and achievements of AMAC, in three languages Armenian, English and French.

The celebration began as the 155 guests arrived at 5:30 p.m. The Masters of Ceremony Sona Hovsepyan and Ara Ter Haroutunian welcomed the guests.

AMAC President Mihran Jizmejian in his welcoming remarks, praised God for 35 years of the Association and thanked all major and minor sponsors for their continued support of AMAA/AMAC projects around the world. He briefly spoke about what AMAC has accomplished and what it hopes to achieve in the years to come.

The Honorary Consul of the Republic of Armenia Van Haig Lapoyan and the Armenian Member of the Ontario Legislature Aris Babikian presented congratulatory remarks and comments. Dr. Ani Hasserjian presented a video on the services provided by the AMAA/AMAC which support the needy and vulnerable in the Middle East, Armenia and Artsakh.

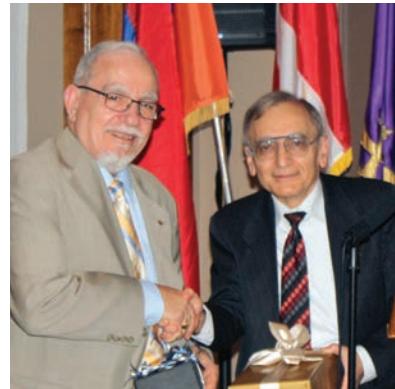
AMAC Solicitor Bob Adourian highlighted the importance of the youth camps, and AMAA President Dr. Nazareth Darakjian spoke about the important role both Associations have in the lives of our people around the globe. There was an exchange of gifts between the two presidents. Michael Aram's Noah's Arc was presented to Mr. Jizmejian for his hard work and dedication and



*Cutting Anniversary Cake. L to R: Pastor Ara Balekjian, Rev. Krikor Garabedian, Rev. Yessayi Sarmazian, Mihran Jizmejian, Otario Member of Parliament Aris Babikian, Van Lapoyan Honorary Consul of the Republic of Armenia, Dr. Nazareth Darakjian, Solicitor Bob Adourian and Armen Buchakjian.*

Dr. Darakjian was presented with a 35th Anniversary memento by the AMAC. Rev. Yessayi Sarmazian offered the closing remarks and prayer. The event was indeed one of celebration, praise and thanksgiving.

By Edward Arabian



*Exchanging gifts between two presidents: Mihran Jizmejian, President of AMAC, and Dr. Nazareth Darakjian, President of AMAA.*

# Class of 2019 Bids Farewell to Haigazian University



By **Mira Yاردمنيان**, Haigazian University PR Director

**H**aigazian University held its 59th Commencement exercises, on Friday, May 24, 2019 in an atmosphere of joy, pride and ovation, sometimes mixed with moments of high emotion. Bachelor and Master's degrees were conferred to 130 undergraduates and graduates in the Faculties of Business Administration and Economics, Social and Behavioral Sciences, Humanities and Sciences.

Among the dignitary guests were Minister of Tourism Avedis Guidanian representing both President of the Republic Gen. Michel Aoun and President of the Council of Ministers Saad Hariri and Member of Parliament Hagop Pakradounian representing Speaker of the Parliament Nabih Berry. Among the attendees were Minister of Social Affairs Richard Kouyoumjian representing Head of the Lebanese Forces Dr. Samir Geagea, Member of Parliament Gen. Jean Talouzian, Prelate of the Armenian Catholic Patriarchy Bishop George Assadourian, and international businessman and entrepreneur Rouben Vardanyan. The capacity audience also included a host of representatives of the Lebanese Army, Armenian and Lebanese political parties, religious leaders, Armenian and foreign diplomats, members of the Board of Trustees, community leaders, and representatives of educational institutions, parents, relatives and friends.

The auspicious ceremony started on the notes of the traditional Pomp and Circumstance by Sir Edward

Elgar, whereby faculty proceeded with the celebratory processional march in their traditional academic regalia of caps, gown and hoods, followed by graduates. After the Lebanese National Anthem, the Prayer of Invocation was offered by Campus Minister Rev. Wilbert Van Saane.

Expressing his pride in the graduating class, University President Rev. Dr. Paul Haidostian acknowledged the unwavering efforts and dedication of the parents, asking the audience to give them a hearty applause. In his address, he thoroughly tackled the notion of "higher education," and all the challenges related thereto. "Higher education is not mainly the status that is above others, but rather a higher understanding of matters, a higher degree of personal refinement, a higher level of understanding of the world and its underpinnings, a higher ability for adjustment in times of change, a higher appreciation for the weak, a higher admiration for the more experienced, a higher ambition to develop, a higher acceptance of one's own limitations, and a higher respect for the other." He concluded his speech by reiterating the ongoing mission of Haigazian University during the past 64 years in being "the home for the estranged on many levels," asking the graduates "wherever they go to help people feel at home intellectually, spiritually and physically."

In her inspiring keynote speech, Representative of the UNHCR in Lebanon Ms. Mireille Girard addressed the graduating class by sharing her past experiences and insights within the United Nations. Ms. Girard engaged

the new graduates to examine their options for the future, and encouraged them to make choices that will contribute to the common good and to actively commit themselves to work toward prosperity and exchanges among people and communities - choices that in the long run will not only lead to personal fulfilment, but also positively impact their wider environment and contribute to a more cohesive and peaceful world. Ms. Girard concluded her speech by giving hearty advice, saying, "today, as you are graduating and starting your voyage through life, you have two paths ahead. One that is to focus on the development of a fulfilling career, working your way up to your highest professional expectations - and this is a perfectly legitimate choice. But the other one is to do so by continuously keeping in mind - in everything that you do and undertake - that sense of common good, upholding the values that the diverse and rich culture of the Levant has fostered so uniquely. It might be a more challenging path, but it is surely worth it."

The graduates were then called to receive their diplomas from the University President, helped by Deans Fadi Asrawi and Arda Ekmekji.

With a sense of pride and accomplishment, Valedictorians Ohanes Ashekian and Mohamad Al Atat expressed their deep gratitude to all the parents, University faculty and staff, acknowledging their efforts and investment in shaping and equipping them to embark on their new phase of life.

The ceremony concluded by singing the Alma Mater, followed by the Benediction offered by President of the Union of Armenian Evangelical Churches in the Near East Rev. Megrditch Karageozian.

With loud cheers graduates threw their caps high into the air, thus joyfully marking the end of a four-year journey and confidently anticipating the commencement of a new beginning.

The Baccalaureate Service for the graduating Class of 2019 was held on Sunday, May 19 at the First Armenian Evangelical Church, next to the University.

*Established in Beirut, Lebanon in 1955 by the Armenian Missionary Association of America and the Union of the Armenian Evangelical Churches in the Near East, Haigazian University is the only Armenian institution of higher education in the Diaspora. □*



**Haigazian University's 59th Commencement Exercises**

# Dr. & Mrs. Daniel and Juliette Abdulian Honored At Merdinian School's 37<sup>th</sup> Annual Banquet

By Joyce Abdulian

**T**he joyous atmosphere at the Phoenicia Banquet Hall in Glendale, CA on Sunday evening, April 28, 2019 felt like a Family Reunion within a Celebratory Banquet. The evening was planned by the Merdinian School Women's Auxiliary and Co-Chaired by Ani Hanessian and Louisa Janbazian.

Louisa Janbazian welcomed the full house by quoting former AMAA Vice President, Peter Kougiasian, Esq at the 30<sup>th</sup> Annual Merdinian Banquet, *"Why Merdinian? What is the purpose of a Christian, Armenian education in this increasingly secular world...? Without the kind of education children receive at Merdinian School, how will our children come to see that Christian faith is not just tradition, or superstition, or ethics, ...but rather that Christian faith is so important, that for its sake, their Armenian forebears went to their death. We are here today, because we want a School where young minds are at least exposed to the idea that right and wrong really are sacred commandments..."*

Master of Ceremonies The Honorable Alice Altoon created a warm and informative atmosphere as she moved the program along; also sharing the family connections she has with her first cousin, honoree Dr. Daniel Abdulian.

After the singing of the American and Armenian National Anthems by soloists Arpy Aintablian and Raffi Kerbabian, the opening prayer was given by Rev. Hendrik Shanazarian, Associate Pastor of the United Armenian Congregational Church of Los Angeles. Dr. Nazareth Darakjian, AMAA Board President, congratulated the honorees for their many years of dedication to the Merdinian School and the AMAA—both having served for years on the AMAA Board.

A full table of Abdulian/Atikian cousins, which included the honoree's children, Dr. John, Richard and daughter Diana, were all present to honor their Uncle Daniel and Juliette. Everyone enjoyed greeting the many relatives and friends present, making an evening full of warm exchanges. Juliette's daughter, Tamara Jabour, of Nashville, TN was pleased to be at the event. Aram Boolgoorjian,



Honorees Dr. & Mrs. Daniel and Juliette Abdulian with Merdinian School Board Chair Dr. Vahe Nalbandian.

the first Principal of Merdinian, as well as many teachers and parents were in attendance.

The program message from Dr. John and LindaKay Abdulian and family is worthy of quoting. "In love and honor of Dr. Daniel and Juliette Abdulian for their long devotion and stewardship to Christian education and the Merdinian School. *They have freely scattered their gifts to the poor; their righteousness endures forever.*"



Dr. Nazareth Darakjian.

Dedicated Merdinian Principal Lina Arslanian congratulated the honorees for their years of devotion to the School. She also shared a poignant account of her appreciation of Dr. Daniel as her personal physician.

Five-year-old Zoey Atachian, a Merdinian Preschool student, brought down the house as she sang the Armenian song *Menk Chenk Tzeker Sourp Kirkeh* (We don't leave the Bible) accompanied by her grandmother, Esther Assilian. Enjoying the limelight, Zoey continued impromptu reciting a Bible verse she had learned in school. Vahe Snappyan, a dignified 8<sup>th</sup> grade student, gave an eloquent, emotional recitation of *Zarmanali Hye* (Amazing Armenian) by Poet Gevorg Emin. Soloists Soprano Arpy Aintablian and Tenor Raffi Kerbabian presented a meaningful musical program of Armenian songs, the last of which is Dr. Daniel's favorite, "How Great Thou Art."

Elizabeth Agbabian introduced the honorees, depicting how experiences in their youth formed their life's actions of dedication and service. She gave an interesting history of the honorees' family from Kessab and Aleppo. She shared her personal and family friendship with both, presenting their life-long love and commitment to the C&E Merdinian Armenian Evangelical School and the AMAA. She also shared how the brothers, Drs. Daniel, Jack, and Misak, were a trio of healing hands in the community.



Banquet Co-Chairs Ani Hanessian and Louisa Janbazian with Merdinian Board Chair Dr. Vahe Nalbandian and Principal Lina Arslanian.

Merdinian Board of Directors Chairman Dr. Vahe Nalbandian presented the honorees with a gift and Lifetime Achievement Award—thanking them for their years of generosity, dedication, and service to the School. The honorees graciously accepted the honor bestowed upon them — Dr. Daniel in his usual dignified manner and Juliette expressing her appreciation by personally thanking everyone involved with the planning and execution of the evening. It was evident how much the evening meant to both of them. *Well Done Good and Faithful Servants.*

Women's Auxiliary Co-Chairs Ani Hanessian and Louisa Janbazian presented a \$20,000 check to Dr. Nalbandian as the Auxiliary's contribution to the School for scholarships and operations.

Dr. Nalbandian introduced Azniv Ghazanian, a long-time parent of three Merdinian students, who will miss the School, now that her children have moved on. She lovingly spoke of her years with the PTO (Parent-Teacher Organization) and the life-long friendships forged. She shared how Merdinian's outstanding education within a Christian environment was of foremost

importance to her and her family. Perhaps grandchildren will bring her back.

The "Kessab" element was very apparent. Rev. Serop Megerditchian, Senior Pastor of Armenian Cilicia Evangelical Church of Pasadena, shared how he is a cousin with the late Anush Abdulian. His closing comments and prayer came with a comment directed to Dr. Daniel in their own beloved Kessab dialect.

The devotion to Merdinian, not only by our honorees Dr. Daniel and Juliette Abdulian, but by the entire community, keeps the legacy of the School's founders Charlotte and Elise Merdinian vital. These two sisters planted the seed for countless children to reap the benefits of their benevolence—and pass it forward.

Established in 1982 by the AMAA and AEUNA, Merdinian is the only Armenian Evangelical School in the United States. The School offers a broad-based curriculum that fosters academic excellence, high moral values, and spiritual enrichment in the Armenian Evangelical tradition. The School strives to create a safe and nurturing environment where every student receives personal attention to become a successful and responsible individual. □

## **Merdinian School Administrative Office Dedicated in Honor of the Late Dr. Misak Abdulian**

**By Joyce Abdulian**

On a clear, crisp March morning, the family of the late Dr. Misak Abdulian, with his wife Hourig, gathered at the C&E Merdinian Armenian Evangelical School, to honor his devotion to the School with a plaque—dedicated to the School's Administrative Office. Other Abdulian family members and friends were there to join in the honor, as was School Principal Lina Arslanian.

Dr. Abdulian and his brothers, Dr. Jack, Dr. Daniel, and Dr. Hrair were founding members of the Merdinian School. He discovered the property on which the School was eventually built and spent his life in support of it—both financially and physically. He also served on the Board for many years.

Rev. Hendrik Shanazarian, Pastor of UACC, led the group in prayer. School Board President, Dr. Vahe Nalbandian, Chairman of the Board, shared special memories of the honoree. Harold DeMirjian, life-long supporter of the School, also spoke. Juliette Abdulian, School Board and Women's Auxiliary member shared her thoughts.

Dr. Michael Abdulian spoke of how his father's upbringing in Kessab, Syria, in an Armenian Evangelical family, formed his lifelong



love of education and service. He shared how he, and his sister, Mari, were blessed to have such a wonderful, loving father. Dr. Abdulian's two granddaughters, Alene and Alexia, spoke lovingly of their "Bebo" and how proud they are to carry his name. A reception followed at the Faculty Lounge, where family members and friends continued to share their memories of Dr. Abdulian and his love toward the School. □



by the AMAA and AEUNA, Merdinian is the only Armenian Evangelical School in the United States. AMAA is one of the major supporters of the Merdinian School!

## **MERDINIAN SCHOOL STUDENTS VISIT AMAA HEADQUARTERS**

**O**n Thursday, May 10, while on their East Coast Trip, the 7th and 8th graders of C & E Merdinian Armenian Evangelical School with several parents and teachers, visited the Headquarters of the Armenian Missionary Association of America (AMAA) in Paramus, NJ. They were welcomed by AMAA Executive Director/CEO Zaven Khanjian. The group had a tour of the different departments at the Headquarters and were treated to a lunch. Mr. Khanjian briefly introduced to the group the mission and the outreach of the AMAA in 24 countries around the world including the Homeland. Established in 1982

# A Small Armenia for Children in Istanbul

**T**he Hrant Dink School, located in the basement of the Armenian Evangelical Church in Gedikpaşa district of Istanbul, Turkey was founded 15 years ago. In this unique school Armenian children, mainly from Armenia, are educated. Tatevik Sargsyan, a correspondent for the "Azatutyun" Radio station, recently visited the School and chatted with Director Heriknaz Avagyan and the students.

In the 2003-2004 academic year, when Hrant Dink School was founded by the Horozoglu Family, there were only seven students. Now the School has 130 students and includes two Kindergartens and grades 1-9.

The School's classes are within the academic program provided by the Ministry of Education and Science of the Republic of Armenia. Some of the students come from Armenia with their parents who work in Istanbul, and others are Armenian children born in Turkey.

"There are other local Armenian schools as well, but The Hrant Dink School remains the main one, because the graduates don't need to pass the 'extern' exam in order to get certificates and continue their education in Armenia," said School Director Avagyan.

"Our biggest problem is the absence of necessary facilities in our School building," said Mrs. Avagyan. "The Armenian Community in Istanbul, which is our general sponsor, has promised to give the School a building which was the former Boghossian Berberian College. We hope that our School will soon expand, because children love to be here. If we have a better environment, we will be able to more effectively strengthen Armenian Christian values in our students."

The news video can be watched by going to <https://amaa.am/en/news/item/1180-a-small-armenia-for-children-in-istanbul>. □



## AMAA-Armenia Celebrates Easter in Yerevan

The hall of AMAA-Armenia in Yerevan was once again filled to capacity. AMAA's and Church of Armenia's HAYASA Theatrical Group presented an Easter Play entitled "Christ is Crucified Again." The scriptwriter and director of the play Nune Abrahamyan, was inspired by the novel of 20th Century Greek author Nikos Kazantzakis, to present the mystery of the day. Written in 1948, the story presents a remote village in Anatolia, where patriarchal relations are still preserved. Here, every seven years, Christ's sufferings, crucifixion and resurrection are staged.

In the story, the people in the village wanted to stage Christ's crucifixion and afflictions, but due to the circumstances, the real and imaginary things were mixed, and the role of Christ becomes a real martyr for a group of people.

The audience responded warmly to the staging of such a scene, proving that the idea of the author had reached its goal - to respond to evil with kindness and self-denial, and to be merciful and God fearing.



# AMAA and LARK Musical Society Present Brahms German Requiem - *Promise of Hope*



By Joyce Abdulian

**E**ven though we were about to enter the solemn period of Lent, the Johannes Brahms German Requiem, performed by the Lark Musical Society on March 3, 2019, ushered us into the glory of Easter with its “Promise of Hope”—*They will enter Zion with singing... Gladness and joy will overtake them..* (Isaiah 51:11) God’s word came alive through the powerful, transcendent voices of the Lark Chorus, with the Brahms Orchestra under the masterful direction of Maestro Vatsche Barsoumian. Considered his greatest vocal work, Johannes Brahms (1833-1897) intended his famous German Requiem to be for the living instead of the departed—a non-denominational statement of faith.

Soloists: Baritone Edward Levy, Soprano Suzanne Waters, and Mezzo-Soprano Garineh Avakian performed inspiring renditions of Brahms’s message—*Your heart shall rejoice, and no one will take away your joy. (John 16:22)*

The prelude to the Requiem was two other works by Brahms: *Schicksalslied*, Op. 54 (Song of Destiny) completed in 1871—is an orchestral-accompanied choral setting of a poem written by Friedrich Holderlin. *Alto Rhapsody*, Op 53 written in 1869, as a wedding gift to Robert Schuman’s daughter—is a composition in a setting of verses from Johann von Harzreise, performed with a soul-stirring solo by Mezzo-Soprano Garineh Avakian.

In a pre-concert scholarly lecture, Musicologist Doris Melkonian shared how Brahms was greatly influenced by Martin Luther’s German Bible. He established his reputation on Ephesians 2:8: *For by grace you have been saved through faith; and not of yourselves, it is a gift from God.*

The theme is drawn from the fourth movement of the Requiem; and now, *O Lord, what do I wait for? My hope is in you. (Psalm*

39:7) The “Promise of Hope” is a greater hope, a hope in God, and the hope of eternal life through Christ Jesus.

Following the Concert, the audience, at the annual collaboration of the Lark Musical Society and the Armenian Missionary Association of America (AMAA) performance at the Ambassador Auditorium in Pasadena, CA was buzzing with small gatherings discussing the majestic performance of the Brahms Requiem with exclamations of: “The soaring music transported our souls to the heavens.”

Ken Kevorkian, Executive Committee Chairman: *The presentation of Brahms Requiem by the Lark singers and musicians, under the direction of Maestro Vatsche Barsumian, was the most moving experience I have ever had. The music permeated my body and soul. As I sat there listening, I felt as if I were going to heaven on the wings of an angel.* The evening was dedicated to the memory of Dr. Mihran Agbabian, a longtime active member and supporter of the AMAA.

Lark Musical Society President, Andy Torigian: *I am proud of the AMAA and Lark for bringing the community together with a magnificent concert featuring Brahms Requiem. The performance was powerful and made us feel like the music came to life and we were a component part of the experience that Brahms intended. Not only was it awe inspiring, but it ended in a peaceful prayer and reminded us of our mission to serve God by serving our fellow mankind. I am grateful to everyone who attended and supported the Concert. As you know, nonprofits cannot continue their mission of service to the community if the community does not in fact support the nonprofit. I look forward to next year’s Concert and invite everyone to come and celebrate the Lenten season with us. □*

## Examining the “Promise of Hope” in Brahms’ Choral Works

By Doris K. Melkonian

**B**rahms’ *Alto Rhapsody*, *Schicksalslied* (Song of Fate), and *A German Requiem*, inspired by personal events in his life—a wedding, a period of melancholy, and a funeral memorial, respectively—create a backdrop for reflection and contemplation on the “Promise of Hope,” the theme chosen by Maestro Vatsche Barsoumian.

Composed within a short timeframe, these three choral works are interconnected thematically. Drawing inspiration

from German culture, the first two compositions are grounded in the literary works of Hölderlin’s *Hyperion* and Goethe’s *Harzreise im Winter*, conveying messages of hope in the secular sense. *A German Requiem*, on the other hand, is a sacred work anchored



in Martin Luther's German translation of the Bible, with hope centered on God and eternal life.

Brahms's seminal work, *A German Requiem*, is a unique composition for several reasons: its text, music, and message. Composed with a heavy heart after the loss of two key figures in his life (his mother, Christiane Brahms, and his mentor and surrogate father, Robert Schumann), *A German Requiem* is protestant funeral music at its best. The text, showcasing scriptural passages from the Luther Bible, is tightly woven to create a protestant message that despite its funerary function, is uplifting as it points to the hope of eternal life. The cohesive structure of the seven-movement requiem is bookended with two "blessed" scriptural passages (Matthew 5:4 and Revelation 14:13) that not only introduce but bring closure to the *Requiem*. The opening "blessed" passage pays homage to the dead, providing comfort for the living, while the closing "blessed" passage emphasizes the theme of hope that comes from the assurance of eternal life through salvation.

Central to the cohesiveness of the *Requiem* is the chiastic structure through which the protestant message is featured. This literary device draws the attention to the central movement, the pivotal 4<sup>th</sup> movement, that underscores the theme of dwelling in heaven for eternity: "How lovely is thy dwelling place, O Lord of hosts!" (Psalm 84:1). This lyrical movement anchors the *Requiem*, serving as a reminder for what is of paramount importance, while straddling themes of death (in movements 1-3) and life (in movements 5-7).

The text of the *Requiem* is enhanced through the music, creating another layer of complexity. The funeral march depicted through the pulsating, rhythmic beating of the timpani permeates the 2<sup>nd</sup> movement, contrasting with the motherly consolation sung by the soprano in the lyrical 5<sup>th</sup> movement. The yearning for comfort and acknowledgement of the brevity of life is presented through piercing questions by the baritone: "What is my hope?" (Psalm 39:7) and "O Death, where is thy sting?" (1 Corinthians 15:55) in the 3<sup>rd</sup> and 6<sup>th</sup> movements, respectively. The exchange between the baritone and chorus results in the reassurance that "My hope is in you" (Psalm 39:9), in the Almighty God, in the power of redemption through Jesus Christ.

Brahms's *A German Requiem*, a contradiction of sorts, challenges the traditional form and function of the requiem. The term "requiem" denotes a sacred choral work sung in Latin with the repose of the dead as its theme. Brahms, influenced by the Protestant Reformation, departs from this definition, a protest in itself, thus articulating his protestant alignment. The result is a protestant funeral music with a protestant text that is sung in the vernacular, German. This new form, while alluding to death, dwells on the living, inspiring them with the hope of eternal life. The thematic shift highlights a powerful message of salvation, of dwelling in the house of the Lord for eternity, which is expressed in the text and amplified through the music.

[Note: This is a synopsis of the Preconcert Lecture given by Doris Melkonian at the LARK/AMAA "Promise of Hope" Concert on March 2, 2019.] □

## The Armenian Community of Cambridge, ON, Canada Celebrates Rev. Hovhannes Sarmazian's 50 Years of Ministry

**O**n Sunday, March 10, the Armenian Community of Cambridge, Ontario, Canada celebrated 50 years of ministry of Rev. Hovhannes Sarmazian, who recently retired after serving the Armenian Evangelical Church of Cambridge since 1990. Following the morning Thanksgiving Service at the Cambridge Church, the Celebratory Banquet was held at the Armenian Community Center of Cambridge and jointly organized by the Armenian Evangelical Union of North America (AEUNA) and the Armenian Evangelical Church of Cambridge.

Among the dignitaries present at the Banquet were Harold Albrecht (Member of Parliament for Kitchener-Conestoga), Marwan Tabbara (Member of Parliament for Kitchener Hespeler), Bryan May (Member of Parliament for Cambridge and the Chair of the

Canada-Armenia Parliamentary Friendship Group) and Varoujan Lapoyan (Republic of Armenia's Honorary Consul in Ontario) along with his wife, Silva Lapoyan. Mr. Lapoyan congratulated Rev. Sarmazian and presented him a "Citation" for his dedicated spiritual and cultural service to the Armenian Evangelical Church and the Armenian Community Center of Cambridge.

On behalf of the family, Rev. Sarmazian's son, Captain Varant Sarmazian (V.M. Canadian Army Intelligence Regiment Officer) spoke about his father being an exemplary and humble clergyman. He talked about his father's upbringing in a small village in Kessab, Syria in a very poor family. Rev. Sarmazian went through many hardships and interruptions in his education. But due to his persistent and hard-working character, he achieved his goal to receive higher education and serve people as a Christian Minister.

The guest speaker was Rev. Serop Megerditchian, Senior Pastor of the Armenian Cilicia Evangelical Church of Pasadena, CA, representing the AEUNA. Rev. Megerditchian commended Rev. Sarmazian as a "Humble" clergy but a "Proud" Armenian.

California based "New Hope" Singers Soprano Arpy Aintablian, Mezzo Soprano Sona Hovsepian, Tenor Raffi Kerbabian, Bass Vahagn Hovents and pianist Albert Bulbulyan enriched the program with spiritual and Armenian patriotic songs.

On behalf of the Armenian Evangelical Church of Cambridge, Chairperson Samson Kahkedjian congratulated Rev. Sarmazian and thanked him for his faithful service to the Church.

The program concluded with Rev. Sarmazian graciously thanking everyone for honoring him with their presence. □



Rev. Hovhannes Sarmazian (middle) surrounded by dignitaries, honored guests and Cambridge Church Board members.

# Rev. Calvin Sagherian Installed as Pastor Of Calvary Armenian Congregational Church of San Francisco

**M**arch 3, 2019 was a special day in the life of Calvary Armenian Congregational Church of San Francisco. In recognition of God's guidance every step of the way, Rev. Calvin Sagherian was installed as the 18<sup>th</sup> Pastor of the Church in her 92 years of service to the community. Each of the four pastors taking part in the service have been longtime friends to Pastor Calvin. As co-laborers in Christ, they have each had a unique impact on Pastor Calvin's life and ministry.

Rev. Gregory Haroutunian, Senior Pastor of First Armenian Presbyterian Church of Fresno, gave the exhortation to the candidate and challenged him to be a man of prayer and the Word, to be transparent and bold, and to always embrace hardship. Rev. Daniel Albarian, Senior Pastor of Christian Outreach to Armenians, Glendale, gave the challenge to the congregation, encouraging them to be a faithful church. Rev. Berdj Djambazian, Minister to the AEUNA, officiated the service. After leading the candidate and congregation through the questions of covenant, he encouraged Rev. Sagherian to commune with God on a daily basis. Finally, Rev. Nerves Balabanian, former Pastor of Calvary Church and current Senior Pastor of Pilgrim Armenian Congregational Church, Fresno, offered the prayer of installation.

The service continued with video greetings prepared by two other previous Pastors of Calvary Church, Rev. Stephen Muncherian and Rev. Nishan Bakalian, also friends and colleagues in ministry.

Pastor Calvin, son of Rev. and Mrs. Hagop Sagherian, was born and raised in Beirut, Lebanon. He immigrated to Canada at the start of the civil war in Lebanon where he continued his education at the University of Toronto. Here Pastor Calvin was very active in the youth ministry of the Armenian Evangelical Church of Toronto, where he received his calling into full time ministry. He continued his education at Talbot School of Theology in Southern California while serving as an intern at Lake Avenue Church in Pasadena. It was there that he met his wife, Janine.

Pastor Calvin received his first call to serve as the Assistant Pastor at Pilgrim Armenian Congregational Church in Fresno, CA. Seven years later, God called the Sagherians along with their two



*Pastors and Church Moderator who took part in the Ordination Service congratulate Rev. Calvin Sagherian (middle) and his wife Janine.*

children, James and Emily, to Lebanon to serve as the Campus Minister of Haigazian University. They moved once again with their third child, John, in 2000 to Pasadena to pastor the Armenian Brotherhood Bible Church where they served for sixteen years. Since January 2018, Rev. Sagherian has served at Calvary Armenian Congregational Church in San Francisco, first as their interim Pastor and now as their permanent Pastor.

Rev. Calvin has a passion for meeting with God daily and teaching His Word. He also has an enthusiasm for discipleship and building relationships with people in order to encourage them in all walks of their spiritual journey. A perfect day for Pastor Calvin would include coffee with his wife, a competitive game of tennis or golf with a friend and a good laugh over dinner with his children. □

## SWIMMING UP STREAM?

By George R. Phillips, Sr., Esq.

**Do you have that feeling right now?  
The world says the current is so easy get into the knowhow**

**The tide may be strong  
Somehow we sense it's wrong**

**We are given a sense the easiness will lead to disaster  
We hear the whisper of the Lord our master**

**We find so much reward that the price we paid is nothing in comparison  
As we find true love in a priceless but real dimension**

**We thus hear the Good Shepherd who knows us by name  
We leave the lost souls who have no shepherd in this life's game**

**Help us to show them the right direction seen by the lost as not in favor  
Blinded to see the Lord as their real Savior**

# Armenian Evangelical Church Community Honors Rev. Dr. Vahan H. Tootikian On His 60<sup>th</sup> Anniversary of Christian Ministry

By Elise Kalfayan

Gathered in Pasadena, CA at the Armenian Cilicia Evangelical Church on Sunday, March 17, 2019 were leaders and supporters of the Armenian Evangelical Church Community, Kessab Educational Association, Armenian Missionary Association of America, and other Armenian religious and cultural organizations, for a testimonial Banquet and celebration honoring pastoral leader, executive, and author Rev. Dr. Vahan H. Tootikian for his 60<sup>th</sup> anniversary of Christian ministry.

The celebration was organized by the Armenian Evangelical Union of North America (AEUNA) and the Armenian Missionary Association of America (AMAA). Rev. Dr. Tootikian has served both organizations in many capacities for decades, including as current and long-time Executive Director of the Armenian Evangelical World Council. His years serving churches includes pastoring the Armenian Evangelical Church of Damascus, Syria, along with serving as Principal of the local school (1959-1960); Armenian Evangelical Congregational Church, Cairo, Egypt (1960-1965); and the Armenian Memorial Church of Watertown, MA (1965-1975).

Rev. Dr. Tootikian is Minister Emeritus of the Armenian Congregational Church of Greater Detroit, where he served from 1975-2005. A graduate of the Near East School of Theology, Rev. Dr. Tootikian did graduate work at Hartford, Harvard, and Andover Newton Theological Seminaries, earning two masters and a doctorate. He has been a lecturer at Lawrence Technological University, Southfield, MI, and a lecturer at the University of Michigan. He was a charter member of the AEUNA in 1971, and the Armenian Evangelical World Council in 1978. Of his many published books, six are currently used as college textbooks in North America and overseas.

Banquet guests filled Derian Hall to capacity. The well-organized program featured more than ten speakers, each of whom presented a different perspective on Rev. Dr. Tootikian's life, relationships, and achievements. Moderator of the AEUNA Rev. Vatche Ekmekjian thanked Rev. Dr. Tootikian, who has served multiple times as AEUNA Moderator and in other ecumenical roles, for his example and leadership. President of the AMAA Dr. Nazareth Darakjian thanked Rev. Dr. Tootikian for researching, writing and publishing a history of the AMAA to celebrate the organization's Centennial. Rev. Dr. Tootikian's 42<sup>nd</sup> book, *The Genesis and Early Development of the Armenian Missionary Association of America*, is available from amaa.org.

Fr. Sarkis Petoyan, representing the Western Diocese of the Armenian Apostolic Church, read a letter from His Eminence Archbishop Hovnan Derderian. Fr. Karekin Bedourian, representing the Western Prelacy of the Armenian Orthodox Church, also brought greetings from His Eminence Archbishop Moushegh Mardirossian. Members of Rev. Dr. Tootikian's family from as far away as the East Coast were present for the occasion. His son-in-law Dr. Michael Voskian presented a warm and personal tribute, as did brother-in-law George Pambakian.

Representing Minister to the AEUNA Rev. Berdj Djambazian, who was out of the country, Rev. Serop Megerditchian spoke about Rev. Dr. Tootikian's dedicated ministry by quoting Luke 10:7: "The worker deserves his wages," saying that Rev. Dr. Tootikian deserves even more because he is considered a "walking Encyclopedia" of the Armenian Evangelical Church worldwide.

Soloist/soprano Arpy Aintablian sang Rev. Dr. Tootikian's favorite hymns, including the Armenian Evangelical "Kezme Izad", "Make Me a Blessing", "Pari Arakil", and "Kele Kele" by Gomidas. Sona Khanjian recited a beautiful poem by Daniel Vazrouzhan, "Tzan."

Armenian Observer Editor Osheen Keshishian joined many of the speakers in hailing the 42 books Rev. Dr. Tootikian has published, praising the insights and wisdom in the pages. Kessab Educational Association of Los Angeles President Esther Chelebian Tognozzi along with her endearing comments presented a gold pin-insignia of the KEA to the honoree on behalf of the Kessab community.

Zaven Khanjian, Executive Director/CEO of the AMAA, said, "Rev. Dr. Tootikian perfectly fills the following three skills in his life, in his lifetime, and in the ministry. His love is subject to his blatant persuasion, which is based primarily on God's Word, and then on the love of humanity. Rev. Dr. Tootikian's WORKING DISCIPLINE is unique and practical. Finally, LOVE AND WORK undoubtedly need the power of will, determination and courage. And here we see Rev. Dr. Tootikian's dedicated ministry filled with love and work."

Additional speakers were Dr. Ken Tourian, a classmate and a close friend of Rev. Dr. Tootikian, Rev. Dr. Ron Tovmassian, a long-time AEUNA colleague, and Joyce Philibosian Stein, Chair of the Stephen Philibosian Foundation and a member of the Armenian Evangelical World Council.

The evening concluded with remarks from the honoree, who was humbled and grateful for the love and appreciation expressed by the community, and after the program ended many stayed to congratulate him and to share memories.

On this auspicious occasion, several contributions were made to the AEUNA Rev. Dr. Vahan Tootikian Armenian Heritage Endowment Fund. □



Rev. Dr. Vahan H. Tootikian.

## **Ամերիկայի Հայ Աւետարանչական Ընկերակցութեան Գործադիր Տնօրին Զաւէն Խանճեանի Պատգամը Վեր. Դոկտ. Վահան Թուլթիկեանի Հովուական Եւ Հանրային Ծառայութեան 60-րդ Տարեդարձին Նուիրուած Յորելինական Ճաշկերոյթին**

Վերապատուելի Վահան Թուլթիկեան,  
Միրելի Բարեկամներ,

Ցնծալի պահ մը կ'ապրինք արդարեւ: Ուրախ եւ ցնծալի:  
Հաւարուած ենք պատիւ ընծալյելու իր կեանքը «Տիրոջ այգիին» մէջ ծառայելու նուիրած անձի մը ծառայութեան վաթսունամեայ յորելեանին: Ծառայութիւն մը՝ որ չէ սահմանափակուած թեմերու վրայ հրամցուած քարոզներու եւ կամ վանականներու հոլովոյթով մեկուսացած կեանքի մը ծիրին մէջ:

Վսօր հաւաքուած ենք գելերգելու Յակորու Առաքեալի նման գործի, աշխատանքի, ծառայութեան եւ արտադրելու նուիրուած կեանք, որ կը հաւատայ թէ «ինչպէս մարմինը առանց հոգիի մեռած է, նոյնպէս ալ հաւատքը առանց գործերու մեռած է»:

Վերապատուելիին արգասիքին նուիրուած նախորդ գրախօսական մը կրկնելու զինով, արդար է աղաղակել թէ ժամանակակից Հայ Աւետարանական եւ այլոց ծառայութեան կամանգին մէջ ստուար է թիւր այն հոգեւոր գործիներուն, որոնք իրենց հովուական ասպարեզի կողքին, մշակած ըլլան զիր ու գրականութիւն, եւ սպիտակ թուղթին յանձնած ըլլան միտք ու կարծիք, բան ու բանիւ, զիր եւ դպրութիւն, յուշ եւ պատմութիւն:

Արդարեւ ակնարկ մը Վերապատուելի Թուլթիկեանի արտադրութեան հունձքի ցանկին, ցոյց կու տայ թէ Վերջին քառասուն տարիներու ընթացքին Վերապատուելին միշին հաշուով իրատարակած է տարին աւելի քան մէկ զիրք՝ որուն վերջինը նուիրուած է վաթսուն տարիներու վրայ երկարած ծառայութեան եւ արտադրութեան մը ցոյցումին՝ ինչպէս նաև մտքի եւ հոգիի նոր ցոլքերու փայլատակման:

Վերապատուելի Թուլթիկեանի հրապարագրական յուրթի արտադրութիւնը բեղմնաւոր եւ արգասաքեր գրադարան մը հարստացնելու օրինութիւնն է: Գրադարան մը՝ որ ընթեցումի հանոյքն եւ ընկալումն ետք կը շարունակէ ծառայել որպէս կեանքի փորձութիւններու, մարդկային արժեքներու, եկեղեցական պատմութեան, Աւետարանական Ծարժումի ստեղծման եւ հոլովոյթին, Հայ Եկեղեցւոյ Տօնացոյցին, ազգային պատկանելիութեան, Նոր եւ Հին Կոտակարաններու սերտողութեան եւ տակալին բազմազան նիւթերու շտեմարան եւ համայնագիտարան:

Պատմութեան, մամուլի, Աստուածաբանութեան, հոգեւոր եւ աշխարհային կեանքի, ազգային եւ զոյգ հայրենիքներու հանդէպ հաւատարմութեան եւ տակալին այլազան նիւթերու շուրջ թուղթ մրուելու լուսարձակումներէն անդին, Վերապատուելին իր վաթսունամեայ ծառայութեան տարիները յատկացուցած է նաեւ դեկապարութեան եւ առաջնորդութեան մակարդակով, նաև վարելով Հիւսիսային Ամերիկային Հայ Աւետարանական Եկեղեցիներու Միութիւնը, Աւետարանչականը, Հայ Աւետարանական Համաշխարհային Խորհուրդը

եւ այլ շրջանային Միջ-Եկեղեցեկան եւ Համազգային կառոյցներ, ձեռնարկներ, ոգեկոչումներ, յորելեաններ եւ համագումարներ:

Վերապատուելի Թուլթիկեանի անձին, ծառայութեան եւ արտադրութեան մասին մտածելու մէկնակետին իսկ, զիս առաջնորդեց մանկութեան, աւելի ճիշդ նախակրթարանի գրաւեղաններու վրայ որպէս ոսկէ ապարանջան սորուած հետեւեալ քառեակը:

**ԿԱՍՔ, ԱՇԽԱՏԱՆՔ ԵՒ ԿՈՐՈՎ  
ԵՐԵՔ ԶԻՒՔԵՐ ԵՆ ՈՐՈՎ  
ՄԱՐԴ ԾՈՎՈՒ ՎՐԱՅ ԹԷ ԳԵՏՆԻ  
ԱՄՊԱՅՄԱՆ ԿԸ ՅԱԶՈՂԻ**

Վերապատուելի Թուլթիկեան իր կեանքով, կենցաղով, եւ արդիւնարերութեամբ կատարելապէս կը մարմնացնէ վերյիշեալ երեք ծիրքերը:

Անոր ԿԱՍՔը կը հպատակի իր ամոակուր համոզումներուն, որոնք իմնուած են նախ Աստուծոյ Խօսքին եւ ապա ամկէ բխած մարդկութեան հանդէպ իր տածած սիրոյն: Վերապատուելին իր որոշումներու ծիրին մէջ կը հիմնուի խորունկ խորիրածութիւններու վրայ որոնց արդիւնքն է ծանծաղութենէ հետու եւ հաստատ կամքի վրայ հիմնուած դիրք կամ որոշում:

Վերապատուելի Թուլթիկեանի ԱՇԽԱՏԱՆՔԱՅԻՆ կարգապահութիւնը եզակի է եւ ներգործիչ: Անոր քունի եւ ֆիզիքական հանգստութեան ժամերը խտացուած են զիշերային չորս ժամերու եւ ցերեկային կարճ հանգիստի մը վրայ: Մնացեալը մեղուածան աշխատանք է եւ արդիւնարեր եւ իմաստալից արտադրութիւն:

Եւ վերջապէս ԿԱՍՔՆ ու ԱՇԽԱՏԱՆՔը տրամադրութիւններ են որոնք անկասկած կարօս են շարժակի ուժի եւ քաջութեան: Եւ ահա հոս է որ անհրաժեշտ է մտային եւ ֆիզիքական ԿՈՐՈՎի ուժը, կարողականութիւնը եւ կատարելագործելու քաջութիւնը, զոր կ'արժեւորէ ԿԱՍՔի վրայ հաստատուած արդիւնարելու ԱՇԽԱՏԱՆՔը:

Ահա Աստուծուածային կոչումի կողքին Վերապատուելի Թուլթիկեանի զոհար ծիրքերը որոնց բոլորին զումարը հանդիսացող Աստուծամերձ Քեսապի ծնունդ Աստուծոյ ծառային Վաթսունամեայ ծառայութեան վաստակին առջև այսօր սիրով, յարգանքով եւ երախտագիտութեամբ կու գանք խոնարիի:

Ամերիկայի Հայ Աւետարանչական Ընկերակցութեան անունով կը գնահատեմ եւ կը շնորհաւորեմ Վերապատուելի Թուլթիկեանի տարիներու ընթացքին թուղթին եւ կեանքի ալիքներու յանձնուած բազմածաւալ հրատարակութիւններու, խոնարի ծառայութեան եւ Աստուծամանոյ կոչումի մը արգասիքը հանդիսացող կեանքը:

Վարձքդ կատար պատուելի: □

## AMAA Executive Director/CEO Zaven Khanjian's Message at NYC Times Square Armenian Genocide Commemoration - April 27, 2019

*I shall fear no evil, for you are with me. Psalms 23:4*

Պատկեր կուղեք,  
Ահաւասիլք:

.....Խոցեցին ու ջնջեցին,  
Հաստեցին հաստ ու բարակ,  
Յօշեցին եւ տանջեցին,  
Փշրեցին տուին կրակ,  
Վարեցին արին-արցունք,  
Ներկեցին ձոր ու բարձունք,  
Քանդեցին երկինք մի լուրջ  
Մորթեցին մի ժողովուրդ,  
Հացառան մի ողջ աշխարհ,  
Մարդեցին փշրանք-նշխար,  
Սուրբ նշխար՝ շան բերանում,-  
Ուզեցին մի հայ թողել,  
Եւ այն ել.....թանգարանում.....

-Գայրուն ա, ձուն ա արել.....

**Պարոյր Սեւակ  
Անլոելի Զանգակատուն**

The plan was to keep one soul  
Condemned to a museum wall.....

**Baruyr Sevag  
The Unsilencable Belfry**

Well, Thank God, we are not in a museum.

We are here today by the Grace of God, who through the goodwill of Good Samaritans, saved tens of thousands of orphans and widows driven to extinction in the treacherous Syrian desert or on their way to their Golgotha in Deir-al-Zor. Unsung heroes who sacrificed their lives to save the remnants of an indigenous people uprooted from a Homeland where their forebears were graced to call home for over four millennia. Heroes, who placed righteousness, or the faith they professed above the shame of adherence to the orders of a heinous Ottoman government set to annihilate a race in a genocidal crime against humanity.

Failing the evil plan, more survivors had secured a place in world museums.

On the Eastern front of our historic Homeland, we also saw the merciful hand of God. In 1918, remnants of the survivors, having their back to the wall of annihilation fought the most ferocious and heroic battles against battalions of regular army regiments. Holding back no sacrifice and brevity, they won the battle of survival, creating the first independent Republic in the history of our nation in many, many centuries.

The museums of the world were getting tight for the survivors.

Today, as we commemorate the 104<sup>th</sup> anniversary of the Genocide, we witness another form of independence in the Homeland. Independence of the mind and soul to a fetterless horizon of creativity, dignity and the pursuit of happiness. Independence that tends to shatter the barriers of social, judicial and democratic inequalities. Independence that will anchor the faith and a conviction that the Homeland equally belongs to all where citizens equitably share rights and responsibilities, collectively soaring toward a promised future that will bring prosperity to the land and happiness to its people.

We reckon that our challenges have not disappeared.

From the existential threat looming on the border of Artsakh to the perpetrator's continued self-imposed coma of denial to the lack of progress on the front of reparations and restitution and the absence of punitive potency in the slowly expanding wave of recognition, we have a long way to go.

Meanwhile, we're set to pursue priorities in developing a strong and modern society that will defend the Homeland, plow new economic frontiers, keep the faith ablaze, respect tradition while innovating culture, rear generations of alert, accomplished, creative and responsible youth with a strong sense of belonging.

As we vow never to forget the grief of our fathers and the pillaged ancestral Homeland, we eye a crimson future that will bring joy to our children, prosperity to the nation and peace to the land where the biblical Noah's ark rested.

As for the museums, we will eternally confine crime to its walls, never to experience it again as we echo once more Baruyr Sevag.

We are, we shall be, and become many.....

Եւ ինչո՞ւ պիտի ջապարտանանք...

Կա՞նք: Պիտի լինե՞նք: Ու դեռ – շատանանք: □



# ԱՐԱԾ-Ի Գործադիր Տնօրին ՉաւԵՆ Խանճեանի Խօսքը Նիւ Եորքի Ցեղասպանութեան Ոգեկոչման Համահաւաքին, Կիրակի 27 Ապրիլ, 2019

Չարէն պիտի չվախնամ, վասնզի դուն ինծի հետ եւ: Սահմու 23. 4

Պատկեր կուզեք,  
Ահաւասիկ:

.....Խոցեցին ու ջնշեցին,  
Ճատեցին հաստ ու բարակ,  
Յօշեցին եւ տանշեցին,  
Փշրեցին, տուին կրակ,  
Վաթեցին արիւս-արցուսք,  
Ներկեցին ձոր ու բարձուսք,  
Զանդեցին երկինք մի լուրջ  
Մորթեցին մի ժողովուրդ,  
Ճացառատ մի ող աշխարհ,  
Սարքեցին փշրանք-Նշխար,  
Սուլքը Նշխար՝ շան բերանում,-  
Ուզեցին մի հայ թողել,  
Եւ այս Ել.....թանգարանում.....  
-Գարուն ա, ծուն ա արել.....

**Պարոյր Սեւակ  
Անլուի Զանգակատուն**



Photo Credit: Lara Kaisserian

Փառք Աստուծոյ թանգարանի մէջ չենք:

Այսօր, այստեղ ենք Աստուծոյ շնորհքով, որ «Բարի Սամարացի»ներու ազնուութեամբ, տասնեակ հազարաւոր որբեր եւ այրիներ փրկեց, որոնք բոնի մղուած էին Սուրբական դժիմայի անապատը եւ կամ իրենց «Գողգոթա»յի ճանապարհը դէպի Տեր Զօր: Խոնարի հերոսներ, որոնք զոհեցին իրենց կեանքը՝ փրկելու համար բնիկ ժողովուրդ մը, բռնազարթուած իր հայրենիքն, զոր իրենց նախահայրերը աւելի քան չորս հազարամեակ տուն կը կոչէին զայն: Հերոսներ՝ որոնք արդարութիւնն ու իրենց հաւատը բարձր դասեցին մարդկութեան դէմ ցեղասպանութեան ոճիրը գործող Օսմանեան հրէշալի կառավարութեան հրահանգներուն ենթարկուելու ամօթէն:

Բնաջնջումի ծրագիրը ճախողեցաւ եւ բազմաթիւ վերապրողներ տեղ գտան աշխարհի «թանգարան»ներուն մէջ:

Մեր պատմական Հայրենիքի արեւելեան ճակատին նաեւ տեսանք Աստուծոյ ողորմած ձեռքը: 1918-ին՝ վերապրողներու մնացորդացը, ոչնչացման պատը ետին ունենալով՝ հերոսական վայրագ գոյամարտեր մղեցին կասեցնելով թշնամի բանակային զօրամիաւորմերու յառաջիադացը: Վոյ փրկուած սրբազն հողին վրայ, անոնք ստեղծեցին մեր ազգի պատմութեան բազում դարերու առաջին անկախ Հանրապետութիւնը:

Աշխարհի «թանգարան»ները արդէն նեղ կուզային վերապրողներուն համար:

Այսօր, երբ կ'ոզեկոյնք Ցեղասպանութեան 104-րդ տարելիքը՝ մենք վկայ ենք այլ անկախութեան մը մեր Հայրենիքն ներու: Անկախութիւն՝ մտքի եւ հոգիի, ստեղծագործութեան անձիր հորիզոնի, արժանապատուութեան եւ երշանկութեան ձգտումի: Անկախութիւն՝ որ կը միտի խախտել ընկերային, իրաւական եւ ժողովրդավարական անհաւասարութիւնները: Անկախութիւն՝ որ կը խարսխէ հաւատը եւ վստահութիւնը, թէ Հայրենիքը հաւասարապէս կը պատկանի բոլորին, ուր քաղաքացիներ հաւասարապէս կը բաժնեն իրաւունքն ու պարտաւորութիւնը՝ միասնաբար ճախրելով դէպի խոստացեալ ապազայ, բերելով երկրին՝ բարգաւաճում եւ իր ժողովուրդին՝ երջանկութիւն:

Գիտակից ենք որ մեր մարտահրաւերները անհետացած չեն:

Արցախի սահմանին ծառացած սպառնալիքն մինչեւ ներագործին շարունակական ժխտումի ինքնախարէութիւնը, փոխհատուցման եւ վերականգնման ճակատին առաջընթացի բացակայութիւնը եւ ցեղասպանութեան ճանաչման դանդաղ ծաւալման ալիքին ընկերակցող իրաւական ոյժի բացակայութիւնը, մենք դեր երկար ճանապարհ ունինք կտրելիք:

Միաժամանակ, նպատակավաց կը հետապնդենք գոյացնելու ուժեղ եւ արդիական հասարակութիւն, որ կը պաշտպանէ Հայրենիքը, կը նուամէ նոր տնտեսական տարածքներ, կը պահպանէ անեղծ հաւատը, կը յարգէ աւանդոյթները՝ մշակոյթը նորարար դարձնելու հոլովոյթին, կը կրթէ գիտակից եւ ստեղծագործ սերունդ մը, կը կերտէ հասուն եւ պատասխանատու երիտասարդութիւն՝ ինքնագիտակցութեան ուժեղ զգացումնու:

Մինչ կ'ուխտենք երբեք չմոռնալ մեր նահատակներու տառապանքը եւ թալանուած հայրենիքը, մեր աչքերը կը սեւեռներ դէպի պայծառ ապազայ, որ կը խոստանայ երջանկութիւն մեր մանուկներուն, բարգաւաճում մեր երկրին եւ խաղաղութիւն այն հողին, ուր պիտի լինենք: Ու դեռ՝ շատանանք:

«Եւ ինչո՞ւ պիտի չխպարտանանք...

Կա՞նք: Պիտի լինենք: Ու դեռ՝ շատանանք»: □

Background Photo Credit: z@doune

# Պուլկարիոյ Հայ Աւետարանական Եկեղեցիներ «Մենք Հոս Գործ Ունինք Հնելիք»

Դոկտ. Հրայր Ճեպէճեան

**Վ**եր. Պետրոս Ալյունեան ծնած է Շումեն, Պուլկարիա: Ան մասնագիտութեամբ Եկեղեցական ճարտարապետ է: 1990-ական տարիներէն ան արդէն հոգեւոր ծառայութեան նուիրուած է՝ լին ժամանակով: Եւ ան չի մոռնար Վեր. Մովսէս Ճանպազեանի խրատները. «Դուն Հայ ժողովուրդին մէջ պէտք է զործեա»: Իսկ Պետրոսին հոգեւոր եւ Եկեղեցական գիտակցութիւն-ծառայութի՞նը:

Հայր՝ Կարապէտ, ծնած է Օտեսայ: Մայրը՝ Պուլկարիա: Իսկ մեծ ծնողը եկած են Կայսերիայէն: Կարապէտ եղած է արհեստաւոր, բայց աւետարանդութիւնը իր «ճիշին պարտքը» կարծէք եղած է: Ան իր կեանքը՝ իր արհեստին կողքին, նուիրած է Աստուծոյ խօսքին քարոզութեանը եւ այս համայնավար վարչակարգի օրերէն:

1950-ական տարիներուն, Ալյունեան ընտանիքը առիթը ունեցած է դուրս գալու Պուլկարիայէն եւ ապաստան գտնել Միացեալ Նահանգներ: Կարապէտ մերժած է. «Մենք հոս զործ ունինք ընելու», եղած է անոր հաստատ որոշումը: Եւ Պետրոս իր հօր աւանդը կը շարունակէ մինչեւ այսօր եւ իր համակ կեանքը նուիրած է հոգեւոր գործի եւ ստանձնած Հայ Աւետարանական Եկեղեցիներու հոգեւոր եւ կազմակերպչական առաջնորդութիւնը:

Պետրոս կը խօսի Հայերէն: Բայց կը ցաւի որ երիտասարդ տարիներուն զրկուած էին դպրոցին մէջ կանոնաւոր Հայերէն դասաւանդութիւններ: «Զկրցանք սորվիլ Հայերէն բարամթերքը եւ անոր լեզուական հարստութիւնը», ըսաւ Պետրոս: «Մեր օրերուն Հայերէն դասաւանդութիւնը շատ նախնական էր»:

Բայց Պետրոսի սիրար զօրաւոր կերպով կը տրովիէ Հայութեան համար: «Մեր ազգը մեծ հարստութիւն մը ունի եւ այդ ալ Աստուածաշունչն է», ըսաւ ան: «Աստուածաշունչն է որ մեզ կենդանի պահեց եւ մենք ամէն գնով պէտք է աշխատինք մեր ժողովուրդին հոգեւոր եւ քրիստոնէական դաստիարակութեան համար»: Եթէ Պետրոս հանդարտ բնաւորութեամբ անձն է, բայց հաստատ ու վճռակամ է իր կեցուածքին ու կեանքի նուիրումներուն մէջ: Եւ այս արդէն



Այլթօ Թաթէռսւան, Վեր. Պետրոս Ալյունեան եւ Դոկտ. Հրայր Ճեպէճեան

ակնյատ է իր բոլոր նախաձեռնութիւններուն եւ նուիրական աշխատանքներուն մէջէն:

Կիրակի, Յունուար 20, 2019: Սովիայի Հայ Աւետարանական Եկեղեցի: Յարութիւն Թաթէռսւան Եկեղեցւոյ հովիւն է: Ան կ'ապրի Փլուտիւն եւ ամէն Կիրակի կը ճամբորդէ մօտաւորապէս մէկ ու կէս ժամ հասնելու համար Սովիա՝ պաշտամունքի համար: Պետրոս խնդրեց որ քարոզեմ: Եթէ Ներկաներէն կարեւոր մաս մը կը հասկնար Հայերէն: Կար փոքր խմբակ մը միայն որ պէտք ունէր Հայերէն քարոզը պուլկարերէնի թարգմանուելու: Պետրոս ստանձեց այդ պարտականութիւնը: Կը պատզամէի եթէ փոքր «զումարտակի» մը, բայց անոնց աչքերէն հոգեւոր նուիրուածութիւնը Քրիստոսի եւ Եկեղեցին շատ յստակ էր:

Արթօն եւ Զլաթզա Թաթէռսւանները Սովիայի Եկեղեցիի երեց եւ պատասխանատու անդամներէն են: «Հարիւր տարուայ պատմութիւն ունի մեր Եկեղեցին», Զլաթզան է խօսողը: Արթօն եւ Զլաթզան, եւ ինչպէս բոլորը, անցած են բաւական դժուար ժամանակներէ՝ համայնավար տարիներուն:



Հայ Աւետարանական Եկեղեցի, Սովիա



Բէշիշեան եղբայրներուն իւս



Հայ Աւետարանական Եկեղեցի, Փլուտիւն

Բայց անոնց հոգեւոր կոչումը կարելի չէ եղած սակարկել: Եւ Պետրոս տակաւին կը յիշէ. «Միշտ վախի մթնոլորտին մէջ ինք, որովհետեւ շատ լրտեսներ կային մեր չորս կոռոմը եւ միշտ պէտք էր ուշադիր ըլլայինք», ըսաւ ան:

Բայց «վախիր» եւ «լրտեսները» չեն կասեցուցած Պետրոսը և Եկեղեցին՝ իրենց առաքելութիւնը շարունակել: «Միշտ այ հետամուտ եղանք Աստուածաշունքը բաժնեկու ժողովութիւն տարրեր հնարքներ գտնելով», ըսաւ Պետրոս: Անոր դէմքին վրայ գծուեցաւ պատիկ ժպիտ մը, եւ այդ ժպիտին մէջ տեսայ գոհունակութիւն: «Համայնավար վարչակարգը զնաց բայց Աստուածաշունքը մնաց», ըսաւ ան:

Սարգիս Օվաննէսեանը ծնած է Պուլկարիա: Ան Հայ Աւետարանական Եկեղեցւոյ զաւակ է եւ տնօրինն է միջազգային քրիստոնէական «Առաքելութիւն Առանց Սահմաններու» կազմակերպութեան Պուլկարիայ մասնաճիւղին: Սարգիսը կը հաւատայ իր առաքելութեան եւ իր երիտասարդ ընտանիքին հետ նույիրուած է հոգեւոր գործի: Ան ամուսնացած է Մարինային հետ: Մարինան կուգայ Պարուէն: Ղարաբաղեան պատերազմին դուրս եկած է Աստրայինանէն եւ ամուսնանալով Սարգիսին հետ հաստատուած է Պուլկարիա: Մարինային ծնողը տակաւին Ղարաբաղ են: Հաստատ եւ վճռակամ Հայեր:

Երկուշաբթի, Յունուար 21, 2019, Սարգիսին եւ Պետրոսին հետ եկանք Փլովտի: Աշխատանքային օր ըլլարով հանդերձ, Եկեղեցին խումք մը հաւարուած էին՝ հանդիպելու ինծի հետ: Ունեցանք կարճ պաշտամունք մը՝ երգ, Սահմոս եւ խորհրդածութիւն: Բայց կար նաև Հայերէն արտասանութիւն: Զոհրապ Ալիքեանը Հայրէնասէր մարդ է եւ ամուր կառչած է մայրէնին: Ան արդէն թևակիմած է ինխուն եւ մէկ տարիքը բայց կը հաւատայ Հայուն եւ Հայաստանի «Վերելիք»: Ան գրած է բանաստեղծութիւն մը՝ «Վերելիք Հայաստանին» եւ որ այդ օր բաժնեկցեցաւ մեզի հետ: Հայուն զոյապայքարը կը շարունակուի: Առանց յուսահատելու:

Եւ դարձեալ կը նայիմ բոլորին աչքերուն: Հոն կայ նույիրում բայց նաև կարօտ: Հաղորդակցութեան կարօտը: «Տասմիկին տարիներէ ի վեր մեզի մէկը չէ այցելած», ըսաւ Մաննիկ Գոյումճեանը՝ Փլովտիի Հայ Աւետարանական Եկեղեցւոյ երիցագոյն անդամներէն եւ նաև վարչական պատասխանատուն: Մաննիկը Եկեղեցւոյ երեխ պահապան հրեշտակն է: Իրեն համար տարիքը միայն թիւ է: «Պէտք է շարունակենք մեր հոգեւոր գործը», ըսաւ Մաննիկ:

Հրանդ եւ ժողովք Քէշիշեաններուն դարձեալ հանդիպիլ շատ հաճելի էր: Երկու եղայրներ, որոնք ուսանեցան Պէտրութի Աստուածաբարանական ճեմարանը, եւ երեխ աւելի քան տասնինին տարիներէ չէի տեսած զիրենք: Երկու եղայր Եկեղեցի հոգեւոր ծառայութեան մէջ են եւ մէծ նույիրումով:

Երեխ չորս օր Պուլկարիա այցելութիւնը շատ կարճ էր: Եւ դարձեալ Պետրոս. «Նորէն պէտք է այցելս մեզ», ըսաւ ան: «Եւ յաջորդ անգամ Վարնա եւ Ռուսէ պէտք է երթանք քանի հոն ալ Հայ Աւետարանական Եկեղեցիներ ունինք»:

Ուրեմն չորս Հայ Աւետարանական Եկեղեց՝ Սոֆիա, Փլովտի, Վարնա եւ Ռուսէ: Չորսն ալ հաստատ են իրենց առաքելութեան մէջ, որովհետեւ կը հաւատան, թէ «հոս գործ ունին ընելիք»: Իսկ գործը՝ Աստուծոյ խօսքին եւ Աստուածաշունչի քարոզութիւնը:

Պուլկարիային վերադարձայ աւելի քաջալերուած: Մեր քոյլերը եւ եղայրները եւ մեր չորս Հայ Աւետարանական Եկեղեցիները: Փոքր թիւ մը ըլլալը արգելք չէ Աստուծոյ գործը շարունակելու համար: Անոնք վճռական են հոգեւոր

առաքելութիւնը շարունակելու: Բայց մեր կողմէ քանի մը յանձնարարութիւններ:

Պուլկարիայ մեր Հայ Աւետարանական Եկեղեցիները եւ ժողովուրդը պէտք ունին հոգեւոր հաղորդակցութեան: Պէտք է աւելիով առընչուի իրենց հետ՝ այցելութիւններով, եւ այս փոխադարձ դրութեամբ:

Փրովտիի Հայ Աւետարանական Եկեղեցին պէտք ունի ճենադրեալ հովիլի մը: Երեխ պէտք է մտածել, թէ ինչպէս Քէշիշեան եղայրներէն մին, եթէ ոչ երկուքը, առաջնորդել եւ կամ պատրաստել ճենադրութեան:

Պետրոս Ալթունեան ճենադրեալ հովիլ է եւ ունի խոր հոգեւոր զիտակցութիւն եւ ատակ է կազմակերպական աշխատանքներու: Եւ իր առաջնորդութիւնը Պուլկարիայ Հայ Աւետարանական Եկեղեցիներուն համար շատ մէծ առաւելութիւն է: Լաւ պիտի ըլլար զինք աւելիով ներմուծել Հայ Աւետարանական Եկեղեցիներու միջազգային այլ հանդիպումներու եւ գործունելութիւններու մէջ:

Եւ կայ նոր հորիզոններու եւ առաքելութիւններու տեսիլքը: Այսօր մեր ատակ բացուած են Հայկական նոր իրականութիւններ՝ ի մասնաւորի Եւրոպայի մէջ: Արժէ հոգեւոր եւ կազմակերպական տեսիլք եւ ոսպնավարութիւն վերաշխուժացնել՝ աշխատանքային ընդհանրական ծրագրի մը մէջ Եւրոպայի ամբողջ տարածքին համար:

«Մենք հոս գործ ունինք ընելիք»:

Մեր բոլորին նոր ու նորանոր մարահրաւերներ: Պուլկարիա եւ քիչ մը ամէն տեղ: □



Հայ Առաքելական Սուրբ Գէորգ Եկեղեցի, Փլովտի



Զոհրասա Ալիքեան

# AMAA Sundays Celebrated in AEUNA Churches

The AMAA works closely with the churches of the Armenian Evangelical Union of North America (AEUNA) at all levels and makes every effort to visit member churches throughout the year. During the past several months members of the AMAA leadership and Board of Directors made several visits.

On Sunday, March 3, AMAA Board Member Heather Ohaneson, Ph.D. spoke at the Armenian Cilicia Evangelical Church of Pasadena, CA. Her English message was "The Salvific Power of Jesus' Suffering" based on John 12:20-36. She also spoke about the AMAA's mission in different countries and highlighted the AMAA's education mission. The Churches' Senior Pastor Rev. Serop Megerditchian's Armenian message was "Spreading the Good News," based on Acts 10:34-43. He also highlighted the AMAA's mission worldwide. During the fellowship hour at Derian Hall, Dr. Ohaneson had an opportunity to meet and chat with the congregation.

On Sunday, March 3, AMAA President Dr. Nazareth Darakjian spoke at St. Nareg Armenian Church in Montebello, CA. Dr. Darakjian shared the vision and mission of the AMAA with the congregation, who were delighted to hear the impact that was being made for Christ and His mission. His message on AMAA Sunday continues to resonate with the St. Nareg congregation as they continue to pray and support this noble ministry.

On Sunday, March 10, AMAA Executive Director/CEO Zaven Khanjian was invited to speak at the United Armenian Congregational Church in Los Angeles, CA. After updating the Church congregation regarding the AMAA's work within the past year, Mr. Khanjian was invited to speak at the Church Luncheon organized by the Missions Committee. As a way of helping fulfill the AMAA's mission to serve the physical needs of the Armenian people in all aspects of life, this Luncheon helped raise funds for various projects the AMAA is involved in – including Child Sponsorships, Milk Fund and Adopt-a-Grandma.

On Sunday, March 10 and Sunday, March 17, AMAA Armenia Representative Harout Nercessian paid visits to two churches in Canada. On March 10 his sermon at the Armenian Evangelical Church, Laval, QC, was focused on the parable of Poor Lazarus where fake happiness is pursued by the rich man and God helps Poor Lazarus.



Dr. Heather Ohaneson, AMAA Board member, speaks at the Armenian Cilicia Evangelical Church of Pasadena, CA.



Zaven Khanjian, AMAA Executive Director/CEO, visits United Armenian Congregational Church of Los Angeles, CA



Harout Nercessian, AMAA Representative in Armenia, addresses members of Armenian Evangelical Church of Laval, QC, Canada.

On March 17, during the AMAA Sunday Worship Service at the First Armenian Evangelical Church of Montreal, QC, Pastor of the Church Rev. Georges Dabbo and two church members who had just returned from a mission trip to Armenia shared information about their trip and the AMAA's work there. At both churches Mr. Nercessian talked about the "Shogh" Day Center programs operated by AMAA Armenia and made an appeal for people to sponsor children. □



Harout Nercessian, AMAA Representative in Armenia visits First Armenian Evangelical Church of Montreal, QC, Canada.

## Հայ Աւետարանական Համաշխարհային խորհուրդի Խօսքը Գաբրիէլ Ինձէճիկեանի Մահուան Առիթով\*

**Մ**տի խոր ցաւով իմացանք մահուան տիսուր լուրը՝ կրթական մշակ, հասարակական ու ազգային գործիչ, Միացեալ նահանգներու մէջ առաջին հայկական ամէնօրեայ դպրոցի հիմնադիր տնօրին՝ Գաբրիէլ Ինձէճիկեանի որ տեղի ունեցաւ Ապրիլ 14, 2019-ին: Յուղարկաւորութիւնը՝ Ապրիլ 27-ին, Լոս Աննելըսի մէջ:

Գաբրիէլ ծնած էր 1930-ին Քեսապ՝ Դոկտ. Եւ Տիկ. Աւետիս Ինձէճիկեանի տան մէջ՝ Իր նախնական ուսումը Քեսապի Ուսումնասիրաց վարժարանի մէջ ստանալէն ետք՝ իր երկրորդական ուսումը ստացաւ Կիպրոս, որմէ ետք իր համալսարանական ուսումը ստացաւ Պէյրութի Ամերիկեան Համալսարանին մէջ տիրանալով Պապաւոր Արուեստից տիտղոսին:

1953-ին իր համալսարանական ուսումը շարունակելու նպատակով եկաւ Միացեալ Նահանգներ եւ յաճախեց Տիղթոյթի Ուէյն Նահանգային Համալսարան եւ ձեռք ձգեց Մագիստրոս տիտղոսը:

Ամերիկա հաստատուելն ետք իր տեսիլքը եղաւ հայկական ամէնօրեայ դպրոց մը հիմնել: 1955-ին Ուաշինգթոնի մէջ Հ.Յ.Դ. Շրջանային ժողովի մը մէջ ամէնօրեայ վարժարանի հարցը օրակարգի վրայ դրուած էր: Գաբրիէլ այդ երազը շալկած շուրջ 9 տարիներ անյոդդող հաւատրով եւ աննկուն կամքով աշխատեցաւ մինչեւ գտաւ ազգասէր բարերար ամոլ մը, յանձին Տէր եւ Տիկ. Մատթէոս Ֆերահեանի որ իրականացուց Գաբրիէլի տեսիլքը: Սեպտեմբեր 1964-ին Սրբոց Նահատակաց Եկեղեցւոյ Ֆերահեան Ազգային վարժարանը իր դոները բացաւ Լոս Անձելոսի հայութեան առջեւ:

Դիրին չեղաւ ծնունդն ու սկզբնական զարգացումը Ֆերահեան դպրոցին: Առաջին քանի մը տարիներուն Գաբրիէլ իր նորահաստատ դպրոցին տնօրէնի իր պաշտօնի կողքին եղաւ նաեւ ուսուցիչ դպրոցական ինքնաշարժի շարժավար ու դպրոցի տնտես եւ իր անսահման նուիրումով եւ նիւթական զոհողութիւններով Ֆերահեան Վարժարանը ամուր հիմներու վրայ հաստատեց: Քանի մը տարի ետք արդէն Ինձէճիկեանի ջանքերը պասկուեցան յաջողութեամբ եւ շուտով Ֆերահեան Վարժարանը դարձաւ ընտիր մակարդակով երկրորդական ուսում ջամբոր նախանձելի կրթական հաստատութիւն մը: Իր օրինակէն ներշնչուած ուրիշ Ամերիկահայ հայահոն գաղութներ յաջորդաբար հիմնեցին հայկական վարժարաններ:

Անտարակոյս, Ամերիկահայ պատմութեան մէջ Գաբրիէլ Ինձէճիկեանի անունը ուսկի տառերով պիտի գրուի որպէս հայ մշակոյթի սպասարկու եւ հայ դպրոցի հիմնադիր ու ռահվիրա:

Գաբրիէլ՝ կեանքով լեցուն, վարակիչ լաւատեսութեամբ համակուած, վաւերական մտաւորականի յատկութիւններով օժտուած հայորդի մըն էր, որուն համակ կեանքը եղաւ նուիրում իր ազգին ու հայրենիքին:

Որպէս համագիւղացի (Քեսապցի), Գաբրիէլը ճանչցած եմ պատանեկութենէս իվեր եւ իր մէջ տեսած եմ անզուզական դաստիարակի, հաւատաւոր մտաւորականի եւ անշեղ զաղափարախօսի իսկական կերպարը:

Իր ազգային գործունեութեան երկար տարիներու ընթացքին, Գաբրիէլ եղաւ նկարագրով զաղափարապաշտ եւ խորապէս սկզբունքային համոզութեան տէր անվիատ գործիչ մը, որ իր բնասուր իսանդով ու եռանդով իր շուրջինները վարակեց իր ազգասիրութեամբ եւ հայրենասիրութեամբ: Այդ պատճառով իսկ ան պիտի մայակայուած գանձ մը զինք ճանչցող ու սիրող մարդոց հոգիներու թանգարանին մէջ:

Այս տիսուր առիթով, յանուն Հայ Աւետարանական Համաշխարհային Խորհուրդին, իմ եւ ընտանիքին կողմէ, մեր խորազգաց ցաւակցութիւնները կը յայտնենք հանգուցեալի տիկնոց՝ Ռոզին, զաւակներուն՝ Աւետիսին, Արփիին եւ Արային եւ իր ընտանեկան բոլոր միւս պարագաներուն, ազգականներուն եւ բարեկամներուն: Թող Աստուած Իր Սուրբ Հոգիով մխիթարէ բոլոր:

Լոյս՝ Գաբրիէլ Ինձէճիկեանի յիշատակին ու յարգանք՝ իր պատկառելի վաստակին:

Վեր. Դոկտ. Վահան Յ. Թութիկեան

Գործադիր Տնօրէն

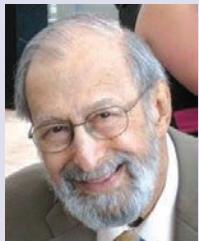
Հայ Աւետարանական Համաշխարհային Խորհուրդի



\*Սոյն գրութիւնը կարդացուեցաւ Գաբրիէլ Ինձէճիկեանի մահուան տիսուր առիթով՝ Ապրիլ 27, 2019-ին:

## Rev. Dr. Joseph Alexanian

Rev. Dr. Joseph Manuel Alexanian of Olympia, WA passed away peacefully on May 16, 2019. He was 89. He is survived by his wife of 65 years, Esther Alexanian and four children and numerous grandchildren. May his memory be a blessing to all those whose lives he touched. □



## Dr. William Levonian

Dr. William Levonian, who served the Santa Cruz, CA community as a physician for 55 years, died on February 25, 2019 in his Santa Cruz home. He was 92.

Bill was born on November 19, 1926 and raised in the Eagle Rock neighborhood of Los Angeles. His father, Reverend Puzant Levonian, was the beloved Pastor of the Armenian Evangelical Masis Church in Los Angeles. Together with Bill's mother Beatrice, the family included brother Edward (d. 2000), and sisters Rosine (d. 2015) and Irene (d. 2017).

In 1944, Bill began his medical career in the Navy as a 17-year-old Pharmacist Mate, triggering a passion for medicine and a patriotic love of country. After his military discharge, he went on to graduate from the University of Southern California, completed medical school at the University of Cincinnati, and interned at Los Angeles County Hospital. Dr. Levonian started providing care to the Santa Cruz community in 1955 as a resident physician at the old Santa Cruz County Hospital. Through the next five decades, Dr. Levonian built a thriving family practice on Frederick Street, as well as serving as an anesthesiologist for thousands of surgeries at both Community Hospital and Dominican Hospital.

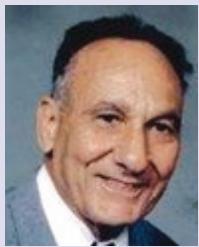
Dr. Levonian felt called to care for people wherever he was most needed. During a two-month volunteer stint in Vietnam at an understaffed civilian hospital during the Vietnam War, Dr. Levonian saved hundreds of lives during a cholera epidemic. Continuing into his seventies, Dr. Levonian was still involved in medical missionary work in Armenia.

Dr. Levonian's generosity extended far beyond his professional and medical contributions. An active member of the Congregational Church of Soquel, Dr. Levonian's Christian faith motivated the utmost in hospitality. In 1975, in a decade-long commitment, Dr. Levonian led his Church to sponsor a Vietnamese refugee family, providing a home for that family in a house next to his medical office.

"Billy" Levonian had a reputation as an energetic and determined child. These qualities never lessened over the next nine decades. Bill loved

his wife Nancy, whom he described as the dearest soul he ever met, for the 65 years of their marriage. They cherished their five children – Mark (and wife Nancy), Dean (and wife Lisa), Kim (and husband Abner), Peter (and partner Holli), and Lee – and nine grandchildren.

A memorial service was held at the Congregational Church of Soquel on March 9, with a reception afterward at the Church. Memorial donations may be made in Dr. Levonian's name to the Congregational Church of Soquel, or to his favorite charity The Salvation Army. □



## Arthur Mehagian

Arthur Stephen "Art" Mehagian of Phoenix, AZ passed away peacefully on April 25, 2019. He was 93.

Arthur was born July 30, 1925 to A.S. "Steve" and Mary Mehagian in San Francisco, CA. In 1928 the family moved to Phoenix where his father established an Oriental Rug business. Art, his younger brother John, and the family business grew up in that city that would be his life-long home.

Art attended Kenilworth Elementary and Phoenix Union High School... "Go, Coyotes!" He took the Naval V-12 examination prior to his high school graduation and was sworn into the U.S. Navy in May 1943. While training in the V-12 program, Art took the State entrance examination for the U.S. Naval Academy at Annapolis, MD. He was admitted to the Academy on July 15, 1944 and in 1946 received an Honorable Discharge from the Academy as a Midshipman 3rd Class. He returned to Arizona and graduated from the University of Arizona, Tucson, in 1948. Upon graduation he moved back home to Phoenix to join his father in the family business. In 1950, Art met Phoenix native Peggy McElroy and they married that August. They raised four children in Peggy's childhood adobe home and celebrated 64 years of marriage.

Art enjoyed many years of staying actively involved in the Phoenix community. He was a loyal champion for the Downtown Phoenix YMCA, both the Y-Indian Guides program and the Boy Scouts of America. He was a member of the Sunrise Toastmasters, 20/30 Club, the Rotary 100 Club, the Phoenix Thunderbirds (Big Chief 1966) and Paradise Valley Country Club. Art also supported his parents' efforts to establish Haigazian College (now University) in Beirut, Lebanon as a tribute to his maternal grandfather and to provide educational opportunities in that region. Art and Peggy were also longtime members of Orangewood Presbyterian Church.

Arthur is predeceased by his wife Peggy. He is survived by his brother John (Marge), his children Mary Ann Hanson, Peggy Louise Dingilian, Steve (Marti) Mehagian, and Carol Sue (Tom) Zylstra and

his 6 grandchildren Lia (Robert) Hayslip, Tera (David) King, Mark (Lauren) Hanson, Mariam Dingilian, Eric (Nicole) Arnold, and Michael Mehagian. He was also great-grandfather to 7 and uncle to his nieces and nephew and their families.

A private family service was held at Orangewood Presbyterian Church, and a celebration of Art's life was held on Saturday, June 8, at Paradise Valley Country Club. Donations may be made in Art's name to the Armenian Missionary Association of America. □

## Anna Sermabeikian

Anna Sermabeikian of Laguna Niguel, CA passed away on April 11, 2019. She was 76.

Anna was born on September 16, 1942 to Gerda and Arthur Low in a suburb of Charlottenburg, Germany. A few years later her mother divorced and re-married Nicki Korotkevich who loved Anna as his own daughter.



When Anna was four years old, the Russians invaded Germany and Anna and her family ended up in a Displaced Persons camp for two years. It was a difficult time for Anna since they lived in a barrack type quarters with little food and room to live, under the authority of the Russian Army.

Two years later, Gerda's relatives in America helped them start a new life by bringing them to the United States where they first lived with a relative and eventually got their own house in New Haven, CT.

After graduating from high school, Anna got her hairdressing license and worked for two years in Hamden, CT. She attended a Church in New Haven, CT. One day the Youth Pastor, Rev. Jim McCloy, asked if she would chaperone a youth dance with a young man. Little did Anna know that Rev. Jim was trying to set these two people up. When Anna met Krikor Sermabeikian she had never heard a name like that, so she called him by his nickname Kirk. They married in 3 months on April 5, 1964 and moved to Queens, NY with little money and no job except for Anna's hairstyling jobs. They finally got professional jobs and bought a house in Long Island where their first child, Gregory, was born. When Greg was three years old the family moved to Rutherford, NJ where their second child, Jennifer, was born.

In 1980 the family moved to Oradell, NJ and later settled in Saddle River, NJ. During these years Anna was very involved in the Armenian Presbyterian Church of Paramus which became part of her life. Five years later the family left New Jersey and moved to California. This was a very difficult move for Anna since she was so involved with the Church and had many close friends, but with family support and her faith in God, she was able to move on.

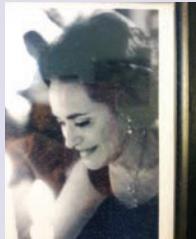
Anna was a very devoted wife and mother. She always showed joy in everything she did and tried to hide her pains especially in the last seven years dealing with the after effects of two types of cancer which she beat. Anna was a very positive, energetic, crafty, loving, warm hearted and generous person who always made friends everywhere she went.

Anna is survived by her husband of 55 years Kirk, son Gregory, daughter Jennifer, daughter-in-law Annette, and her grandchildren Tariq and Alec.

A funeral service was held on April 26 officiated by Rev. Dr. Ron Tovmassian, Senior Pastor of United Armenian Congregational Church, and Rev. John Steward, Senior Pastor of Mount of Olives Church of Mission Viejo, CA, which Anna attended while they were living in Laguna Niguel. Memorial donations may be sent to the AMAA for the Kirk and Anna Sermabeikian Endowment Fund. □

## Elida Nerso Telfeyan

Elida Nerso Telfeyan died on March 29, 2019 at the age of 97 after a short illness.



Elida was born in Brooklyn, NY on October 21, 1921, a few years after her parents, Zarouhi Boligian and Haig Nerso, escaped from the Turkish Genocide of the Armenians. She grew up in Jackson Heights, NY and at the age of 18, married Sarkis Telfeyan in 1940, when he was a medical student at the University of Chicago. Her adored brother, Edward Haig Nerso, a Lieutenant in the US Navy, was killed in action on September 11, 1943 and awarded the Purple Heart. It was a tragic loss that she carried with her throughout her life.

Elida was a scholar and an avid reader, always studying the arts, literature, music, sociology, science, religion and politics. She earned her B.A. from Adelphi University, summa cum laude at the age of 54 and together with Sarkis, completed a master's degree in Public Health Administration from CW Post, LIU at age 60.

Elida worked closely with Sarkis in his medical practice spanning 60 years and managed other medical practices in Great Neck for well over 50 years. She served as Vice President of the Armenian Missionary Association of America (AMAA) for several years, serving on many AMAA committees, including the scholarship and orphan committees. She was Executive Vice President of the Telfeyan Evangelical Fund for over 30 years (established in 1916 to help needy Armenians around the world) with Sarkis, who served during those years as President. Elida was active in the Community Church of Great Neck, where she was a long-standing member of the choir and served on various committees. She also sang in the Ocean Grove, NJ choir during the summer months and was an active member of

the Ocean Grove Women's Auxiliary participating in events and fundraising.

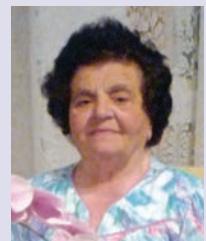
Above all, Elida created a dynamic and loving world for her family, and for the countless relatives and friends who came within her gracious light. She embraced the lives of her children and participated in all their educational experiences and careers wholeheartedly. She loved her dogs and relished their unconditional love always. Hers was a warm and joyful home to enter. Her strength and determination kept her love of life and experience alive against many odds. She resided to the end in her Great Neck home of 70 years.

She was the devoted wife of Sarkis Albert Telfeyan, MD for 66 years at the time of his death in 2006, the beloved mother of daughters Lael and Daphne (Ken), and sons Edward (Jeri) and Bruce (Connie); loving grandmother of Brad (Kelly), Keith, Jennifer (Max), Phil and Chloe; and adoring great-grandmother of Henry, Gus and Abby.

A memorial service was held on Saturday, June 15, at the Armenian Evangelical Church of New York. Donations in her memory may be made to any of the following: The Telfeyan Evangelical Fund, The Armenian Evangelical Church, the AMAA, Ocean Grove Camp Meeting Association, Equal Justice Under Law, or any animal welfare organization. □

## Սարիամ Ալթունեան

Պողկարից Ծովմէն քաղաքի Հայ Աւետարանական համայնքէն հաւատարիմ բոյր մը 2018 Յունիս ամստն մէջ արհանդի հանգիստի կանչուցաւ իր Տիրոջը բոյլ: Իր բոյր կեսանքը կապուած էր եկեղեցիին հետ: Անըն տունը բաց էր բոյրին ատցի, որոնք կայիրը ունեն հաղորդակցուելու, քաջալուուլու և օգնութեան: Անիկան կ'այցելէր հիւանդները և կը ծառայեր տկարներուն: Երբ այլօն չէր կրնար իր ունեն դորս զամ, իր հրապարա քաջակերանքը կը շարունակէր հեռաձայնին միշոցաւ: Ան այսին յիշուի հայերուն, պողկարներուն և թուրքերուն «հոգեւոր մայրը»:



Սարիամ բոյր Ծնած է 1929-ին Պողկարից Ծովմէն քաղաքի մէջ: Երիտասարդ տարիքին կ'ամուսնանայ Կարո Ալթունեանին հետ, որ Յունաստանէն եկած էր որպէս փախատական և նախանձախնդիր կը քարոզէր Աւետարանը: Ունէին եղլու զաւակներ՝ Շնորսու և Յակով, որոնք կը ծառացնելու եկեղեցիին մէջ: 18 տարեկան հասակին սիրու կը նույիրէ իր Տիրոջը: 70 տարիէ աւելի անդամ եղած է տեղի Աւետարանական եկեղեցիին: Երբ Պողկարից մէջ համայնավար-քական շրջանին աւետարանական հովիտները բանտերուն մէջն էին, անըն ամուսին՝ Վեր. Կարո Ալթունեան քաջութիւնը կ'ունենայ քարքարանակ եկեղեցիին բայր և մինչեւ իր կեսարին վերջին օրը ծառայել որպէս քարոզիչ և հովիլ: Վեր բայր անիկան կրցաւ ընել

Ասունծոյ հովանաւորութեամբ և իր կողակիցին՝ Սարիամ-մի քաջակերանքով ու աջակցութեամբ: Վեր դժուարին տարիներուն անոնց տունը բաց էր բոյրը այս Հայ Աւետարանական հովիտներուն, որոնք կը զային տարրէր եղլիյները, որպէս զի քաջակերն փոքր հովուր:

Վեր. Կարո Ալթունեան կանուխ հեռազարդ դէպի յաւիտենականութիւնն սպարուականութիւնները շարունակից Սարիամ բոյր: Սարիամ բոյրը երկար տարիներ եղելի տեղական հովիտներուն առջև: Պահեր կային, եղր եկեղեցիին դուտին վրա քաղաքային հշանակութիւնները յայտարարութիւն կը տեղադրին, որ եօթը օրուան մէջ եկեղեցական շէնքը պէտք է պարպուի, որովհետեւ անիկան պիտի քանրուի ի շահ անոր բովք կառուցուղ պանուղի: Այս լիունգը քամի մը անզամներ կը լիունգը եկեղեցիին:

Եկեղեցին չքանդուեցաւ, իսկ 1990 թուականէն եւր անիկան ներ եկաւ արագ անոր հասաւացեաներուն համար եւ եկեղեցական շէնքը մնցաւ դէպի այն նոյն պանդուլը, որուն պատճառաւ հշանակութիւնները կ'ուգէին քանրել զային: Սարիամ բոյրը երջանիկ էր տեսնելով իր աղօթըներուն պատճասանը և Ասունծոյ հաւատարամութեան հասաւառումը: Եւ իսկ եւ իր ամուսինը վստահ էնի, որ Ասունծոյ աշքընը Իր զաւակներուն վրա է:

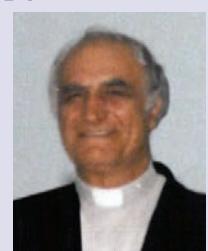
Ջոյր Սարիամ Ալթունեան վերջինն էր այն հաւատարիմ և անձնատուր սերունդէն, որոնք նույիրեցին իրենց կեսանքը Ասունծոյ ծառայութեան և այդ դժուարին տարիներուն Պողկարից մէջ այրուած փոքր Հայ Աւետարանական հանայներուն քաջակերուուն գործին: Սակայն Ասունծուած իրեն նույիրեց առանձնաշնորհումը իր համեստ մասնակցութեամբ մասնակից ըլլարու քամի մը զոցուած եկեղեցներուն վերաբացումին: Այսոր համար անիկան ուրախութեամբ ծառայեց մինչեւ իր վերջին շունչը: □

## Վեր. Արշաւիր Երիցեան

Արշաւիր Երիցեան ծնուել է Յունուարի 9, 1926-ին Արաք (Սուլ-Թանաբաղ) քաղաքում:

Զաւակն էր Արաք և

Սրբուհի Երիցեանների:



Երիցեան ընտանիքը, մի առ ժամանակ յետու, գոխադրուում էն թէհրան, ապա Ռամաւար և կ'երջոյ ընակութիւն են հասաւա-

տում Շահաւարի (Թոնոքաբոն) Խոռամարագաւանում: Բարձրագույնուսուում առանալու նպատակով, նա փոխադրուում է թէհրան, բայց իր հօր ցաւալի մահուան պատճառով չի իրագործուում այդ ծրագիրը:

1950-ին նա թէհրանի Հայ Աւետարանական համայնքի Մեսրոպեան «Գոհար» գյործում առանձնուում է դասաւանդման պատականաւութիւն և ամենայն նուիրուում ու հոգաւարութեամբ շարունակուում է այդ պաշտօնը 31 տարիներ, նախ

որպէս դասատու ուսուցիչ, ապա՝ որպէս վերակացու և վերջում՝ որպէս դպրոցի ներքին տեսուչ:

1958-ին ամուսնանում է Ծաղկուշ Գալստեանի հետ: Ասուուած աարիսերի ընթացքում նրա ընտանիքին նուիրում է երեք զաւակներ՝ Արամ, Համօ և Ալենուշ:

Արշաւիրը երբ պաշտօնավարում էր Մերորուեան «Գոհար» դպրոցում լուրջ կերպով ծանօթացաւ ու հետեւեց Աւետարանի ուսումնաներին և մասնակցելով ուսուցչական և եկեղեցական ժողովներին ու համագումարներին, որոշեց ծառայել իր Տիրոջը:

Արշաւիր երիցեանը 1970 թուականին ընդունուեց ու սովորեց ուղեցոյց դպրոցների ուսուցչական համալսարանում և երկու տարի յետոց, աւարտեց պարսկերին դասընթացը և ստացաւ համապատասխան վկայական: Համընթաց իր ծանր աշխատանքներին, նաև 1975-78 թուականներին մասնակցեց Մինոդի Ասուուածարանական դասընթացներին և յաջողո-թեամբ աւարտեց այլ դասընթացը:

Նա համապատի կոչուեց 1980-ին: Նոյն թուականին նա վաւերականութիւն ստացաւ ծառայելու, որպէս քարոզիչ Հայ Աւետարանական եկեղեցում: Այդ թուականից յետոց, Աւետարանական եկեղեցում Ասուուածարանական դասարանների ուսունուներին դասաւանդել է եկեղեցու Պատմութիւնը:

Վեր. Արշաւիր երիցեանը խոր հաւատք և հոգևոր կեանքի վորձառութիւն ունեցող ժի անհատ էր: Նկատի ունենալով վերջեալ առանձնաշնորհները, իրանի Հայ Աւետարանական եկեղեցու երիցական կազմականացարկով և Մինոդի բարձրագոյն խորհրդի վաւերացումով, Տիրոջ օգնութեամբ հոգևոր ծառայութեան համար նրա ձեռնադրութիւնը կատարուեց Յուլիսի 10-ին, 1983 թուականին Հայ Աւետարանական Ս. Յովհաննես եկեղեցում: Զենոնադրութիւնից յետոց նա տարիներ առիթ է ունեցել ծառայելու, որպէս Աւետարանական եկեղեցու Մինոդի նախագահ և գործադիր տնօրին: 1994-ից մինչև 2000 եղել է Ս. Յովհաննես եկեղեցու հովիւր:

Վերապատուելին է իր ընտանիքը 2000 թուականին փոխադրուում են Գերմանիա, որտեղ աւելի յարմարութիւններ կար Ալենուշին հոգ տանելու համար:

Վերապատուելի երիցեանը իր հոգատար բնաւորութեամբ թէ՛ դպրոցի ծառայութեան տարիներին և թէ՛ ընտանեկան և եկեղեցական ըլջանակներում օրինակելի համբերութիւն էր ցուցաբերում իր շիջապատի նկատմամբ: Իր սիրալիք վերաբերունքն իր դասեր Ալենուշի նկատմամբ, որ ունէր ֆիզիկական դժուարութիւններ, նաև եկեղեցու մենակ և անօդնական անդամների նկատմամբ, յիշեցնում է Աւետարանի ապա համարը՝ Ամնահս լուսաւորէ ձեր լոյսը մարդկանց առաջին, որ ձեր բարի գործերու տեսնեն, եւ փառաւորեն ձեր Հօրը, որ երկնքումն է: (Մատթ. 5:16)

Նա ի Տէրը ննջեց նոյնմբերի 18-ին 2018 թուականին, Գերմանիայում: Ս. Հոգու միթթարութիւնն ենք հայցում սիրելի քոյլը Ծաղկուշին, Արամին, Համոյին և իրենց ընտանիքներին ու Ալենուշին:

Օրհնեալ լինի նրա յիշառակը: Նրա յիշառակին յատուկ պաշտամունք տեղի ունեցաւ կիրակի, գեկենեմբերի 30-ին Ս. Յովհաննես եկեղեցում: Պաշտամունքին ներկայ էին նրա հարազաները ու նաև եկեղեցու անդամները: □

## Ալիս Մինասեան

Ալիս Աղամեան Մինասեան ծնած է 7 Ապրիլ 1937 ին, Հալէպի մէջ, Յունակի և Ովսանա Աղամեաններուն երրորդ զաւակը և բոյրը Լուսինի, Տիրամի և Պողոսի:



Տասը տարեկանին Ալիս կրունցնէ իր հայրը և պարտադրաբար դպրոց չի յաճախեր և կրտսէ ուղարկար պատասխանական վկայական: Համընթաց իր ծանր աշխատանքներին, նաև 1975-78 թուականներին մասնակցեց Մինոդի Ասուուածարանական դասընթացներին և յաջողո-թեամբ աւարտեց այլ դասընթացը:

16-18 տարեկանին կ'աշխատի Մայրապետներուն Ֆրիչո հիւանդանոցին մէջ և ապա հինգ տարիներ կ'աշխատի Հալէպի նշանաւոր հիւանդանոցներէն Քասիս հիւանդանոցին մէջ, որպէս մանկաբարձր:

Փետրուար 10, 1961-ին՝ 23 տարեկանին, կ'ամուսնանայ Կարապէտ Մինասեանի հետ եւ կազմնեն Ասուուածահանոյ, հայկական և Քրիստոնեական տարբուկ բյու մը և Ասուուած կ'օրինէ զիրենք պարզեւող հինգ շնորհ յետոց նա տարիներ առիթ է ունեցել ծառայելու, որպէս Աւետարանական եկեղեցու Մինոդի նախագահ և գործադիր տնօրին: 1994-ից մինչև 2000 եղել է Ս. Յովհաննես եկեղեցու հովիւր:

Վերապատուելի երիցեանը իր հոգատար բնաւորութեամբ թէ՛ դպրոցի ծառայութեան տարիներին և թէ՛ ընտանեկան և եկեղեցական ըլջանակներում օրինակելի համբերութիւն էր ցուցաբերում իր շիջապատի նկատմամբ: Իր սիրալիք վերաբերունքն իր դասեր Ալենուշի նկատմամբ, որ ունէր ֆիզիկական դժուարութիւններ, նաև եկեղեցու մենակ և անօդնական անդամների նկատմամբ, յիշեցնում է Աւետարանի ապա համարը՝ Ամնահս լուսաւորէ ձեր լոյսը մարդկանց առաջին, որ ձեր բարի գործերու տեսնեն, եւ փառաւորեն ձեր Հօրը, որ երկնքումն է: (Մատթ. 5:16)

Երկար տարիներ եւր առիթը ունեցաւ 1977-ին առաջին անգամ լոյսը, Սովորական օրերուն, շոբեկարով, Հալէպէն Հայաստան այցելել եւ 30 տարիներու բաժանումէ եւր տեսաւ իր բոյրը՝ Լուսին Զիյունցեան ու անոր լուսանիքը և վայելեց անոնց սկզբ և հիւանդանութիւնը:

57 տարեկանին փոխադրուեցաւ ԱՄՆ, Ամնահս Քարա և ապա Սան Հօգէ, միանալու իր զաւակներուն Նորապին և Նուշիլին: Հոն եղած

շրջանին, յաճախեց Սան Ֆրանսիլուի, Գողգոթա Հայ Աւետարանական Եկեղեցին և նուիրական ծառայութիւնը մէջ:

2002-ին իր ամուսինը կրտսեց և 2003-ին Ֆրէզնո փոխադրուեցաւ և սկսած հաւատալորդն յանակալ տեղուն Հայ Երիցական Եկեղեցին:

Ալիս մանուկները շատ կը սիրէր: Ան ընկերային եւ մարդամօտ անձ էր: Ուր որ հաստատուեցաւ ունեցաւ բարեկամները: Ան զոհունակ եւ ատատակեռն էր: Իր ունեցածը, ուրախութեամբ ու ժամանակին կը հիւասարի կը բանել կը կրտսէ ուղարկել իր բանակը և պատասխանը:

Կարծէր Ասուուածային նախախնամութիւնն էր որ իսկապէս պարապեցաւ հիւանդանութիւնն եւ մահուան դէմ եւ Ասուուած պատասխանն էր աղօթներուն և վայելեց բոյրը զաւակներուն ու թոռներուն մէջ: Ան բանակը աղօթներուն մէջ:

Կարծէր Ասուուածային նախախնամութիւնն էր որ իսկապէս պարապեցաւ հիւանդանութիւնն եւ մահուան դէմ եւ Ասուուած պատասխանն էր աղօթներուն և վայելեց բոյրը զաւակներուն ու թոռներուն մէջ: Ասուուած պատասխանն էր աղօթներուն ու թոռներուն մէջ:

Իր յիշատակը օրինեալ լոյս: □

*Jesus said... "I am the resurrection and the life. The one who believes in me will live, even though they die; and whoever lives by believing in me will never die. Do you believe this?"*

**John 11:25-26**

**The AMAA Board of Directors and staff wish to extend their heartfelt condolences to the families of the following deceased friends.**

\* **Araxie Bardakjian**  
Van Nuys, CA

\* **Miriam Boyajian**  
Watertown, MA

\* **Raffi Pandazos**  
La Crescenta, CA

**Pastor Samuel Tashjian**  
Aleppo, Syria

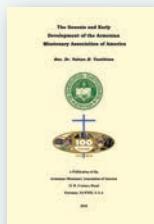
\* **Gladys Yacoubian**  
Laguna Woods, CA

\* **Memorials designated for AMAA**

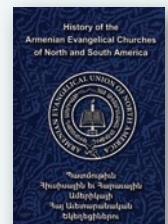
## Featured Books



**Armenian English Diglot New Testament**  
Western Armenian and Today's English version.  
Item # 508 - Price \$15.00



**The Genesis and Early Development of the Armenian Missionary Association of America**  
*History of the founding of the AMAA.*  
Item # 403 - Price: \$20.00



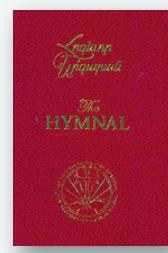
**History of the Armenian Evangelical Churches of North and South America**  
*History of AEUNA churches, their founders, locations, pastors, leaders, and programs.*  
Published by AEUNA  
Item # 401CO - Price: \$10.00



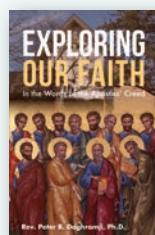
**A Century of Armenian Protestantism 1846-1946 (Second Printing)**  
*The author recounts the history of the Armenian Evangelical movement from its beginning to 1946.*  
by Leon Arpee  
Item # 365 - Price: \$20.00



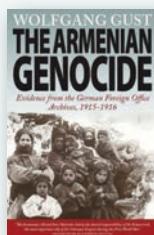
**A History of Armenian Christianity (Second Printing)**  
*A fairly objective overview of the Christian pilgrimage of the Armenian people throughout the centuries.*  
by Leon Arpee  
Item # 366 - Price: \$30.00



**The Hymnal (Hokevor Yerkaran)**  
Հոգեւոր Երգարան  
Bilingual Hymns  
Item # 353 - Price: \$30.00



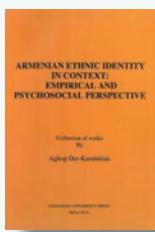
**Exploring Our Faith: In the Words of the Apostles' Creed**  
By Rev. Dr. Peter Doghramji  
Item # 358 - Price: \$10.00



**The Armenian Genocide**  
*Evidence from the German Foreign Office Archives, 1915-1916.*  
Compiled and edited by Wolfgang Gust  
Item # 349 - Price: \$75.00



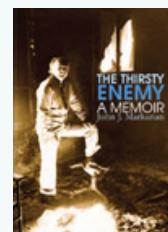
**The Recipes of Musa Dagh**  
*An Armenian Cookbook in a Dialect of its Own.*  
by Alberta, Anna and Louisa Magzarian  
Item # 364CO - Price: \$19.50



**Armenian Ethnic Identity in Context: Empirical and Psychosocial Perspective**  
Collections of Works  
By Aghop Der-Karabetian  
Item # 404CO-HU  
Price: \$20.00  
All proceeds will go to Haigazian University.



**The Youth Home of Istanbul: A Story of the Remnants' Homecoming.**  
By Hrant Guzelian  
Item # 357 - Price: \$20.00



**The Thirsty Enemy - A Memoir**  
Dr. Markarian's (founding President of Haigazian University) and his wife's adventurous living in Lebanon during the Civil War Years.  
Rev. Dr. John Markarian  
Item # 335 - Price: \$15.00

For a complete listing of our Bookstore items, please contact AMAA Bookstore Tel. 201.265.2607, or visit [www.amaa.org/bookstore](http://www.amaa.org/bookstore)

## Received With Thanks

**The AMAA acknowledges with gratitude receipt of the following Publications:**

Նամակներ Բանաստեղ Ժագ Ս. Յակոբեան Եղբայր Միքայելին • Խմբագրեց Միքայել Յ. Եռևուլֆեան

The Stormy and Calm Days of My Life – Sarkis Balabanian "Balaban Khoja" • Translated by Rev. Vatche Ekmekjian

The Saints of Zara – An Intimate Memoir • Isabel Rose Kulski





# SUMMER CAMPS



**IN ARMENIA & ARTSAKH  
2019**

**SUMMER IS HERE** and thousands of children in Armenia and Artsakh are looking forward to their first day of Camp where they will relax, enjoy sun-filled days and participate in fun activities for a little while, away from their impoverished surroundings and daily routines.

Through the kindness and generosity of our donors, the AMAA operates two Overnight Camps, one in Hanka-van, Armenia and one in Shushi, Artsakh, as well as over 30 Day Camps in other areas of the Homeland. Besides nutritional meals, sports, arts and crafts, AMAA's camping mission will also enrich the lives of the children spiritually.

Unfortunately, many children might miss this wonderful and memorable Camp experience without your help.

Please help us give our children some much needed fun again this summer and support the AMAA Camp Program.

**A GIFT OF \$70 WILL HELP ONE CHILD ATTEND AN OVERNIGHT CAMP FOR ONE WEEK.**

**A GIFT OF \$40 WILL HELP A CHILD ATTEND A DAY CAMP FOR ONE WEEK.**

**THE CHILDREN IN ARMENIA AND ARTSAKH WILL NEVER FORGET YOUR LOVE, YOUR GENEROSITY OR THE VERY POSITIVE IMPACT THAT YOU WILL HAVE ON THEIR YOUNG LIVES.**

**ON BEHALF OF EVERY ONE OF OUR YOUNG AMAA CAMPERS, THANK YOU AND HAVE A WONDERFUL SUMMER!**

**YES!**

**I want to help children  
in Armenia and  
Artsakh attend AMAA  
Summer Camps!**

Enclosed is my donation of \$ \_\_\_\_\_

for: \_\_\_\_\_ Children @ \$70 each for overnight camps \_\_\_\_\_ Children @ \$40 each for day camps

Name: \_\_\_\_\_ Phone: \_\_\_\_\_

E-mail: \_\_\_\_\_ Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

Please make check payable to: Armenian Missionary Association of America with memo: Armenia Summer Camps. Mail to 31 W. Century Road, Paramus, NJ 07652 or make a secure online donation at [www.amaa.org](http://www.amaa.org)

OCTOBER  
17-20  
2019



# OFFICIAL CALL

## TO THE 100<sup>TH</sup> ANNUAL MEETING OF THE ARMENIAN MISSIONARY ASSOCIATION OF AMERICA

The 100th Annual Meeting of the Armenian Missionary Association of America (AMAA) will be held on Saturday, October 19, 2019 at 9:00 a.m. at the Armenian Memorial Church, 32 Bigelow Avenue, Watertown, MA 02472. All members of the AMAA are invited to attend the Meeting to:

1. Consider and approve the reports of the Officers, Committees, Chapters and Affiliated Boards of the Association for the fiscal year 2018-2019;
2. Review the financial reports for the fiscal year 2018-2019;
3. Announce the names of the newly elected Board members;
4. Elect members to the Nominating Committee;
5. Elect an Auditor; and
6. Consider and address any other business that may come before the membership.

### PROGRAM OF THE 100<sup>TH</sup> ANNUAL MEETING AND RELATED ACTIVITIES

**Thursday, October 17 at the Armenian Memorial Church, Watertown, MA**

- 6:00pm..... Armenian Evangelical World Council Dinner
- 7:00pm..... Armenian Evangelical World Council Meeting

**Friday, October 18 at the Armenian Memorial Church, Watertown, MA**

- 9:30am..... Armenian Evangelical World Council Meeting
- 12:00pm..... Lunch
- 2:00pm..... AMAA Board Strategic Planning Session
- 6:00pm..... Dinner
- 7:00pm..... AMAA Board of Directors' Meeting

**Saturday, October 19 at the Armenian Memorial Church, Watertown, MA**

- 9:00am..... 100th Annual Meeting
- 12:30pm..... Lunch
- 1:30pm..... AMAA Board of Directors' Meeting (Short Session)

**Saturday, October 19 at The Westin Waltham-Boston, Waltham, MA**

- 6:00pm..... Reception
- 7:00pm..... Banquet

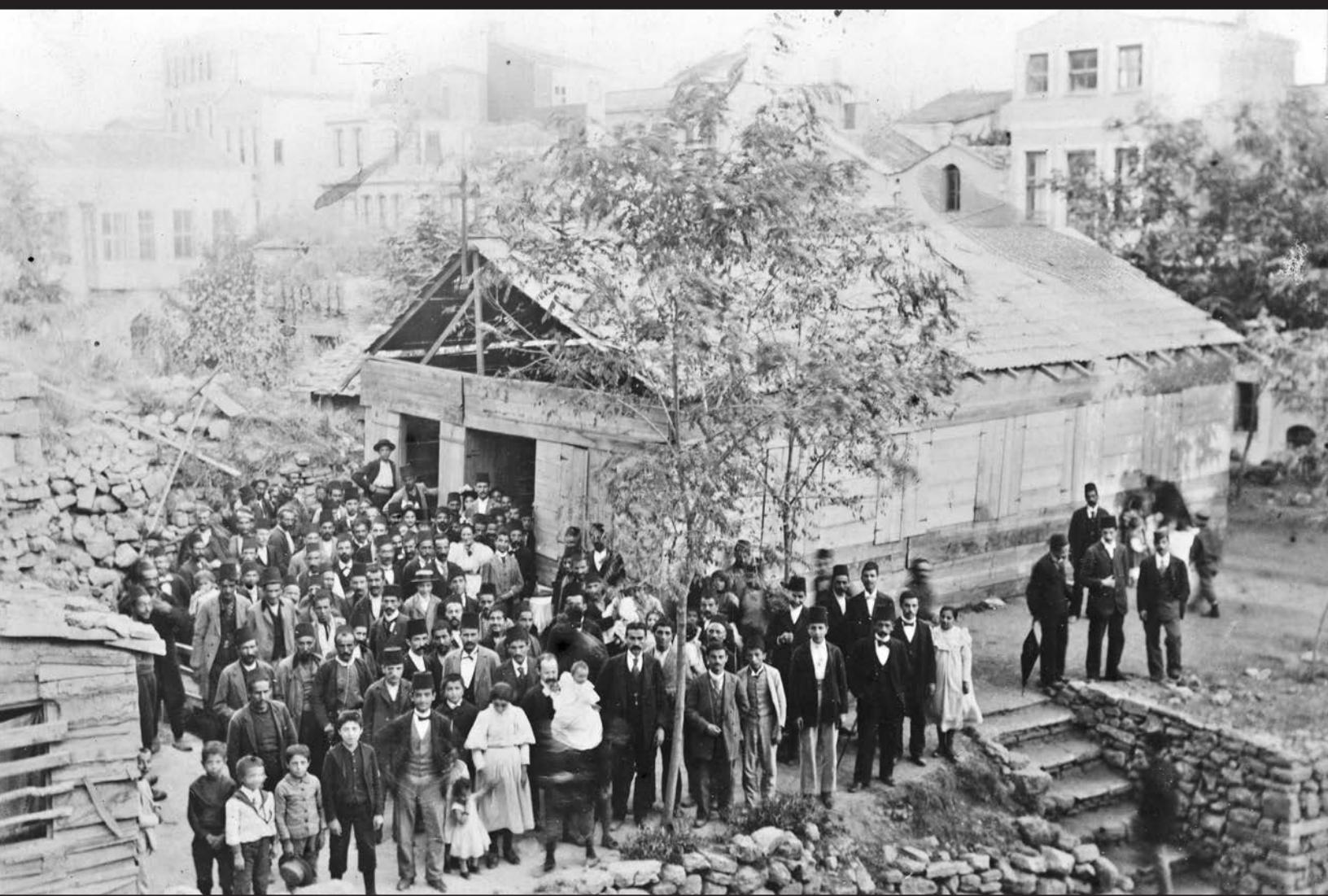
**Sunday, October 20 at the Armenian Memorial Church, Watertown, MA**

- 10:30am..... 100th Annual Meeting Worship Service and installation of AMAA officers
- 12:00pm..... Light Lunch



Armenian Missionary Association of America  
31 West Century Road  
Paramus, NJ 07652

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**GEDIK PAÇA ARMENIAN EVANGELICAL CHURCH** built in one night. Gedik Paşa, Constantinople (currently Istanbul), 1891  
Unable to obtain a building permit, Church members construct their humble building overnight, thus complying with a law that said anything built in one night did not require a permit.

Courtesy of Marie Bedikian - Photo ID#: BEDIKIAN, Marie 44-81  
Photo Credit: Project SAVE Armenian Photograph Archives, Inc. Watertown, MA